~~45327/B~~

38597/B

CORA FORBES MARSH

70
Y 282/145
1948

THE

PRINCIPLES

OF

PHYSICAL, INTELLECTUAL, MORAL, AND RELIGIOUS

EDUCATION.

BY

W. NEWNHAM, Esq.

AUTHOR OF A TRIBUTE OF SYMPATHY, &c. &c.

"Take this child, and nurse it for me, and I will give thee thy wages."—Exodus ii. 9.

"Il n'y a rien de petit dans l'education des enfans"—Gardien.

IN TWO VOLUMES.

VOL. I.

LONDON:

J. HATCHARD AND SON, 187, PICCADILLY.

MDCCCXXVII.

347839

WELLCOME
LIBRARY
INSTITUTE

LONDON:
IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.

TO

MAJOR GENERAL ORDE,

&c. &c.

My dear Sir,

A dedication is usually a field for the display of the feebleness of an author, and for the flattery of his patron. But since both the former and the latter, would be alike degrading to yourself, and unworthy the great design of the following pages; may I be permitted to deposit the accompanying volumes on the altar of friendship, as an offering of deep and personal esteem for one, whose lively interest in my literary pursuits has been repeatedly manifested; whose life of retirement has been devoted to the duties of a father; whose views on the necessity for

religion as the basis of *all* successful education coincide with my own; and whose *moral* relation to a beloved branch of my family claims the gratitude of,

My dear Sir,

With great regard,

Your's very sincerely,

W. NEWNHAM.

Farnham, April 2, 1826.

PREFACE.

In the present age of education, when the mind of almost every individual is more or less engaged upon this important subject, it can scarcely be deemed extraordinary, that the attention of some, should be more particularly occupied by its principles; nor need it require apology, if these should be disposed to impart to others, the result of their lucubrations.

That education *must* go forward is indisputable; that it has received a stimulus to activity which no human power can arrest, is beyond a question; that some kind of instruction *must* in future be provided for the poor, is agreed on all hands; that the diffusion of general education among the lower orders of society must have a reflex opera-

tion upon the higher, and necessitate the better instruction of the class immediately above it; and that this will be communicated to the next ascending grade, and so on in a constantly improving ratio from the lowest to the highest, is consonant with sound reasoning, and with the dictates of experience; and that the universal diffusion of instruction will prove a blessing or a curse, according to the quality of the boon communicated, and in proportion as it may be calculated to fit or to unfit the individuals for the performance of the duties belonging to their respective class, and to their individual station, can no longer be denied. It is then of the very first importance, to consider the *principles* on which the processes of education should be founded, an attention to which, when modified by circumstance, and accommodated to situation, will furnish sufficient data, on which to ground a successful attempt. It is the consideration of these principles, which will form the subject of the following pages; a subject well worthy the attention of the *philanthropist*, but all-important to the *parent*.

The greatest mistakes have arisen in education, from entertaining only general and undefined views of its nature and purposes. It has been too frequently contemplated as a professional pro-

cess, by which the abilities of untutored man were to be elaborated, and by which he was to be moulded into assimilation with his fellow-man, and with his immediate progenitors; instead of including the development of all his faculties, and the perfection of all his powers. The former, or more general view of this matter, is contented with entrusting this process for a few years to a professional pedagogue; the latter obliges us to inquire, what are the powers and faculties of man? how are they to be developed? what are the surest means of improving their strength and acumen? how are they to be exercised? how is their growth to be favoured, and their luxuriance repressed? to what morbid actions are they liable? how are the worth and the happiness of the individual, and the well-being of society to be secured? how is man to be taught his duty to God, and educated in *his* fear? how is he best to shew forth his own powers as a rational being, and to display the glory of his creator, as a moral, religious, and immortal creature? These inquiries lead in detail to the several topics of which education should be composed; and it is only *thus* that we can obtain just opinions, or arrive at beneficial results.

To facilitate research on this extensive field, it

is well to arrange the several objects of pursuit and investigation, under the general heads of physical, intellectual, moral, and religious education.

By the *former term* is intended all the attentions which are required by the animal nature of man, to preserve it in its feeblest infancy; the successive development of the several functions of the body, the phenomena of whose perfect action constitute health; the influence of external physical agents upon these functions, and the precautions they require; the necessary exercise and repose of all the organs of which the body is compounded, and particularly of those devoted to the senses; the education of the faculty of speech; and the gradual augmentation and perfection of the power of all these several organs and functions.

Intellectual education may include all which relates to the manifestations of mind, and to the organ by which these are rendered cognizable; the several peculiarities of individuals; the influence of the temperaments of the body; the development and education of the intellectual faculties, that is, of curiosity, attention, perception, reason, reflection, memory, imagination, conscience, will, imitation, and their influence on the process of

instruction, as well as on the development of the physical powers.

By the terms *moral and religious* education, we understand that which relates to the social and spiritual nature of man; all which attaches to his situation here, and to his prospects hereafter in a world to come: and under these general terms, we include the inculcation of religious principle; the management of the temper and disposition; the arrangements of discipline; the formation of good, and the counteraction of bad habits; the regulation of the passions; the growth of the virtues; the subjugation of vice; the process of mental instruction; the question of, and the respective limits to, rewards and punishments; the good and evil of society; the cultivation of the talents; the choice of books, and regulation of literary pursuit; the amusements, and finally the accomplishments of the young.

On many of these subjects, great errors and mistakes have arisen; have been consecrated by time, fostered by prejudice, and encouraged by indolence. Thus, for instance, the first, or physical education has sometimes claimed the exclusive attention; and the question seems only to have been, how large a quantity of bone, and muscle, and fat could be concentrated within a

given space: the acquisition of intellect has been lightly esteemed; and the moral qualifications, and religious hopes and prospects, have been altogether forgotten: the object has been to form a most perfect animal; and this object, when accomplished, has left man an isolated being, unfit for the society in which a kind Providence has placed him, and without a single hope or wish after futurity.

With another class of individuals, the march of intellect has been omnipotent, and to its extension every other object has been sacrificed; the attempt has been made to fill the mind with knowledge of every kind; the intellectual faculties have been strained to their highest degree of tension, and under this exclusive method of management, the brainular organ, and with it the physical powers, have given way; health has been offered up, upon the shrine of miscalled reason; and even the highest hopes, and fondest anticipations of the immaterial being have been subordinated to the secondary, however valuable acquisition of literature.

By a third class, the education of the spiritual faculties has been made the object of undivided attention; the acquisitions of human learning have been despised; the situation of man as a

social being, and in his relation to others, and to the supreme Governor of the universe, who has placed him in a sphere of trial and probation, and to whom he is accountable for the employment of *all* his talents, and the fulfilment of all the purposes of his creation, has been overlooked; and it has seemed as if the exclusive object of instruction had been, not to prepare the individual for a residence in this world, but for immediate translation to a better.

If we were to estimate the relative prevalence of these mistakes, we should say, that the second were the most frequent, and that the last occurred but seldom. But there are also combinations of these states; as for instance, of the first and second, to the exclusion of the third; or of the second and last, to the exclusion of the other. All these misconceptions are of vital importance, and they are only to be obviated by the detailed consideration of the *principles* upon which the education of each rests; and by taking a comprehensive view of the results, and then estimating the necessary preponderance which should be given to either, in order to prepare the individual for the situation in life he is designed to occupy.

If for instance, the education of the poor be the

question at issue, the especial object should be to prepare them for their daily labour; for the efficient discharge of their duties as servants and subjects; for the regular and *entire* performance of the relative and social virtues; and for their keeping the commandments of God, living in his fear, and walking as in preparation for eternity. It would be cruelty to give them such a development of the intellectual faculties, as would unfit them for labour, and render them dissatisfied with their share of blessing, which a *just* and *holy God* has most equally diffused over the whole world, suited only in its measure, and degree, and kind, to the respective classes, orders, and individuals, composing its inhabitants.

So also with regard to the *mechanic*, physical power is the great object, with such a degree of intellectual acquisition, as may qualify him for the duties of his station, and his aspirations after immortality. But as we advance onwards to professional life, we shall find a necessity for giving the preponderance to the intellectual faculties, and for developing and maintaining only such a degree of physical power, as may be necessary to preserve the integrity of the bodily functions from the agency of intellectual irritation, and to render them adequate to the active duties of life;

always remembering the primary importance of religious principle to guide and guard these several states from misapprehension and erroneous tendency.

The simple object of the following pages has been to develop these views, and to exhibit the *principles*, upon which the powers of the animal machine may be carried to their highest state of perfection, consistently with the situation and the wants of the individual; to shew the grounds upon which intellectual education must be built, in order to be successful; to describe the wants, the necessities, the good, the bad, the passions and the habits of social man; and to point out the way in which these objects are to be rendered subservient to the *first* great aim of christian education, that of preparing the child of mortality to become a child of God; believing on his word, obeying his commands, adoring his ways, and earnestly striving after the performance of duty *now*, with an eye steadily fixed upon the hope set before it in the Bible.

In the performance of this design, the author has advanced opinions to which he scarcely expects to obtain the unqualified consent of mankind at large; but he has been guided only by a wish to do good, and he has given the result of the

best judgment he could form, undiverted by selfish, or relative, or social influence; unconstrained by prejudice; undistorted by passion; and undismayed by the prospect of that recoil which is excited by the enunciation of propositions, which the human mind in its attachment to ancient opinions, and governed by interest, and swayed by passion, and palsied by prejudice, and enslaved by custom, and rendered torpid by indolence, hesitates to admit, because they are inconvenient, and because they disturb its present ease, and the quiet calm of its listless, and inenergetic repose. A patient hearing, and a cautious, principled examination of his views is all he asks; in courting publicity, he is only anxious for the good of the rising generation; and if his own opinions be erroneous, he hopes to be convinced of his errors, and to be enabled to retract them; but if they be, as he believes them to be, correct, he then equally expects that they may be adopted and acted upon by all those parents, who are particularly anxious for the welfare of their children.

1. But it will be said perhaps, here is *another system* of education, and consequently another failure; since no *system* can be applicable to every variety of *individual*. Nothing can be more true;

and this is precisely one of the *principles* developed in the following pages, which do not therefore contain *a system*, but rather the rudiments of general principles, which not only admit but even require modification, according to the common properties of physical temperament, and also according to the usual characteristics of mental manifestation.

2. "The principles are impracticable; they are such as no human being ever did, or ever could adopt and pursue; they require the powers of an angel, and are altogether beyond the reach of sublunary agency!" If it be merely meant to state, by this objection, that we are not able to accomplish all the good *we would*, the experience of every day confirms what is in itself, a manifest truism; but if it be farther intended that we should not aim at any thing beyond our own standard of excellence, is it not as probable that *we* may have erred in fixing that standard *too low*, as that *another* may have been wrong in carrying his views beyond it? Besides, does not the experience of every day declare, that difficulties are to be overcome by continued perseverance, which at first sight appeared insurmountable? No person ever yet crossed the Alps, by sitting at their base considering their

immensity, and declaring them impassable; none ever yet passed at once from infancy to manhood, or traversed at a glance all the intermediate space between a first acquaintance with the definition of a line, or a point, to the intricacies of conic sections. A Tyro in Delectus might readily declare of a volume of Tacitus that it was utterly incomprehensible and untranslateable, and yet some years of study, and effort, and pursuit, would enable him to enjoy the terse beauties of this same incomprehensible author; so true it is, that that alone is impracticable, with the nature of which we are unacquainted, or that we are too indolent to attempt its conquest. Besides, if it be *impracticable*, it is also *untrue;* for truth is founded on some of the laws of nature; and it is impossible to say of that which forms a part of nature's economy, and is interwoven with her government, that it is *impracticable;* since that which exists in nature is *true*, and if true, *practicable* under favourable circumstances, while on the present occasion these circumstances may be created and controuled by the sincere adventurer. By this test, the author would have his opinions tried; and then, no matter what may be the difficulty of putting them in practice; the greater the ob-

stacle, the greater the effort necessary to surmount it; the larger the proportion of energy which must be brought to the undertaking; the greater will be the watchfulness, and patience, and perseverance, and self-devotion which will be required. Let not the principle be stigmatised as impracticable till it has been fairly tried, and then success will crown the attempt.

3. "Too great a power has been ascribed to education, and the anticipations of its influence are too sanguine!" It may be so: we pass through life between a series of hopes and disappointments; and it is very probable, that the fair prospects of to-day may be clouded over ere 'tis night, and that our fondest hopes may be blasted. But this is not a reason, why we should not indulge the pleasures of hope, or rationally employ it as a stimulus to exertion in the pursuit of good, which has been proved, not to be *utterly beyond* our reach. Although we cannot *in any case, command* success, we may *deserve it;* although we cannot be certain of results which are beyond our controul, it is our duty so to act, as if they were within our grasp, and to put forth every energy in their pursuit; well knowing that success is promised to the diligent; and that it is only *they* who strive for victory, that can

hope to obtain it; it is only *they* who seek to do their *duty*, that can expect the favour and blessing of the Most High; it is only *they* who aim beyond themselves, and beyond the mere letter of precept, that can look with confidence for the assistance of the Spirit of grace.

4. "But the author is a *materialist!* for he constitutes the brain, the organ of the manifestations of mind; and *if* the operations of intellect be *the* function performed by that viscus, why the natural conclusion is, that the brain thinks, reasons, defines, judges, compares, imitates; in fact, possesses the attributes of mind, and is therefore mind!" Nothing can be more erroneous and inconclusive than this argumentation; let it be tried for a moment on any other organ, the liver for instance: *its function* is to secrete bile; it receives a certain impulse from the nervous system; it is largely furnished with blood from which a certain fluid is strained off by a mechanism of elaboration which has ever eluded our investigation; but the evidence or manifestation of which process is the production of bile: is therefore the *liver bile?* Neither is the brain mind, but that organ, which receiving its stimulus from the immaterial principle, as the liver does from the nervous system, is employed

by a mechanism which we know not, for the purpose of manifesting the nature of the impulses which it has thus received.

5. Another class of objectors will be found to assert with confidence, "that the author is a *spiritualist*," for that he has every where maintained the supremacy of mind, and the complete subordination of the brain, and of the appetites, and passions to its behests; and the free agency of man; and his entire accountability for every one of the mental manifestations! For, however the functions of the body may be influenced by predisposition; however the temper and disposition may be modified by constitution, and altered by circumstances, and soured by disease, or improved by discipline; still, these are all forming part of that system of trial and probation in which we are here placed; and *man*, the *spiritual, indestructible, immaterial* being, is answerable for all his thoughts, feelings, and actions; for he was created *very good* originally, and his spiritual powers were *fully adequate* to the controul and regulation of all his appetites and passions; which *were* completely subordinated to his reason, and conscience, and sense of religion, and the influence of the love and worship of the Most High. And if he have

fallen from this high estate; and if he be now become sinful, prepense to evil, and prone to error, he is not the less culpable for his misconduct, he is not the less accountable for his actions; for he has the will to choose good, and eschew evil; and in all circumstances of difficulty and danger, he may refer to the precepts of the gospel, the principles of the Bible, the example of his Saviour, for his confirmation and guidance; and he has the promised aid of the Holy Spirit to assist him, when feeble nature is exhausted; so that the function of the brain is completely subordinated to moral and religious principle, and to the impulse which it receives from a mind under their influence, or averse from them.

6. It may be farther objected that this work is most unequally written; that a considerable degree of energy is expended upon trifles, while important matters are passed over with a degree of languor altogether inexcusable. The author feels and knows the truth of this remark; a remark which exemplifies the validity of one of his principles; for he has written during the short intervals, snatched late at night, from the shreds of a day previously exhausted by professional duties, and not unfrequently under the pressure of considerable disorder of the system,

which though not enough to constitute disease, has been sufficient to interfere with the integrity of the brainular organ; the varying shades of whose health or disease, will have left their impress upon the manifestations of mind; an evil, which however he may deplore, he knows not how to have remedied, and for which he honestly intreats the indulgence of his readers.

7. But finally, the author is "a methodist, an enthusiast, his views are deeply tinctured with the gloom of retirement, his precepts are too exclusive in their operation, his code of morality is strict, he fancies evil where no evil exists, his portraits are caricatured, his opinions are the result of prejudice and narrow-mindedness, and his conclusions so frequently lead to an interference with the established order of things, *that they surely cannot be correct.*" To all this host of objections may he be permitted to reply—that it is much to allow that there *is method* in his madness, and that he would rejoice in being a *methodist* if by this term be intended a steady, defined, methodical, invariable adherence to religious principle; he would glory in being *evangelical,* if indeed he should directly or indirectly prove the messenger of glad tidings to any anxious parent, who with a deep feeling of her

responsibility, is only solicitous for the highest welfare of her offspring; he would congratulate himself on becoming an *enthusiast*, if by this term be intended the highest degree of zeal and devotion to a good cause; he would reply, that *they* are mistaken who think his views *gloomy*, for although he may have raised a warning voice against the folly and fashion of this world which passeth away, and although he may have protested against its vices and its irreligion, and against conformity to its maxims, and its low standard of sincerity and truth; yet his constant aim has been to form an active, useful, principled citizen of the world, living in its centre, a life of constant activity, yet with views carried far beyond it; he would vindicate his precepts from the charge of *exclusiveness*, by comparing them with the clear commands of God, and the unsophisticated words of Divine Truth; he would affirm, that the *strictness* of his moral code is not more strict than the christian ethics contained in the pure and holy law of God; his only fear would be that of having fallen short of the spiritual meaning of that most sublime, and fearful array of virtues; he would reply farther, that *fear* is not the prominent characteristic of his mental system, but that he would rather warn of

danger unnecessarily, than delude the victim to inevitable destruction by avoiding to point out the snares and temptations with which his pathway is encompassed; he would affirm, that his *portraits* are all drawn from observation, and actually now possess, or have possessed their living, moving, thinking, acting originals, of which his resemblances are a faithful copy; he would declare that his *opinions* are the result of deliberate reflection, and unbiassed judgment, the judgment of a mind not readily assailed by prejudice, nor easily perverted by fancy, nor led astray by the dreams of a waking imagination; and lastly, he would appeal for the justice of his *conclusions* to fact and argument, and if the former should be found coincident with the latter, no matter how frequently they may interfere with things as *they are;* it cannot be the conclusions which are wrong, if the premises and reasoning be correct; and the fact of their being found at variance with much of the practice of mankind, should only urge a rigid inquiry into the present plans, in order to ascertain if they be *the very best* that can be pursued, and to be fully satisfied that every kind and degree of farther improvement is utterly impracticable.

But if such be the various and contradictory

views of the author and his opinions, it would not be *very* unfair to conclude that there *must be something good* about him; and that if he have excited the complaints of so many different reasoners, it *may have arisen* from his combating their respective errors, and interfering with their respective prejudices. It is *just possible* that he may have traced out that golden path of truth and sincerity, which is equally distant and distinct from the opposite extremes of error; and perhaps it would not be too much to ask for him a *patient inquiry*, and a close investigation of his views and opinions; and if these cannot be *proven to be false*, they would at least deserve to be tried by experience. Reason and experience are the impartial judges to which he appeals; and most inexpressibly happy will he be, if in after years, he may entertain the satisfaction of hoping, that his imperfect thoughts, (and nobody is more conscious of their imperfections than himself,) may have been useful in arresting the attention, to that *principled education*, the great object of which is to prepare man, for all the conflicts of the world, to fortify him against the difficulties and perplexities, the errors and temptations to which his course is liable, the mazes of doubt, and the labyrinths of prejudice, and

the whirlpools of passion, and all the other ingredients, which constitute the bitterness of the present scene of trial and probation; to conduct him to principled and virtuous conduct *here*, founded on obedience to the will of heaven, and, through these, to that eternity of happiness which is prepared for all those who have loved and served God in sincerity, believed in *him* as their Saviour, received *him* as their king; attended to *him* as their prophet, and trusted in *him* as their Advocate, Mediator, High Priest, and Intercessor: "*to Him be glory for ever and ever.*"

CONTENTS OF VOL. I.

PART I.

PHYSICAL EDUCATION.

CHAP. I. *Introductory observations—Division of the subject—objects of physical education—objects of moral education* . . . . . *page* 1

CHAP. II. *On affection, as the governing principle of parental education* 15

CHAP. 3. *On self-denial, as an influential principle of parental education* 25

CHAP. 4. *On physical education—General principles—earliest physical attentions—precautions with regard to air, washing, clothing, and the function of the skin generally.* . 33

CHAP. 5. *Physical education continued. On food—nursing—regular system of feeding—maternal diet—wet nurses—dry nursing—sleep—weaning, and its appropriate change of diet. General observations on food* 44

CHAP. 6. *On dentition—mode of facilitating that process—precautions necessary to be observed* . . . 73

CHAP. 7. *Development of the loco-motive function—caution against putting an infant early upon its feet—muscular exertion dependant on volition—development of the function of expression, as connected with the muscular system—Physiognomy—language, natural and artificial* . . 79

CHAP. 8. *Influence of external physical agents—climate—spring—summer—winter—autumn—gradual acclimatisation—precautions—influence of vicissitude—how guarded against*

—how rendered useful—how the system may be fortified against it—particular precautions required by each season—influence of the seasons upon the mental manifestations, and upon their organ, the brain . . . 85

CHAP. 9. *The cold bath: directions and cautions as to its employment—important function of the skin, contemplated by physical education, not solely as ornamental, but highly useful—excessive care—precautions required by health—extensive connexions of the skin—pressure to be avoided: its injurious consequences—specific contagions to which this organ is liable—small pox—vaccination—modification of general rules required by individual peculiarities, &c.* 102

CHAP. 10. *Of exercise—its objects—how accomplished—evils arising from indolence, and from excessive exertion—necessity for alternating the periods of exercise and repose—separate modifications of exercise—walking—exercise of the hand—necessity for maintaining the equilibrium of muscular power, and the injuries arising from a forgetfulness of that principle—precautions to be observed on this subject—the strength of the individual system, or particular organ of that system, must be consulted, and its exercise regulated accordingly—influence of amusements in fulfilling this indication—other objects of exercise—gracefulness of form—agility of the body—activity of the circulation—general health—horseback exercise—swimming—carriage exercise—dancing—conclusion* 111

CHAP. 11. *Exercise of the senses—their uses—general laws regulating their employment, and their connexion with the brain—division of the senses—of the sense of touch—its uses—liability to error—too great susceptibility—caution respecting this property—of the hand as the principal organ of this sense* 126

CHAP. 12. *Exercise of the senses continued—of the sense of taste—its use—peculiarities—influenced by habit—its organ the tongue—this sense intended as a safeguard to the digestive functions—its monitions too frequently disregarded—its influence principally corporeal—degrading when it becomes an object of mental solicitude—important cautions on this subject—the taste is susceptible of education—necessity of preserving it from sophistication—the indirect influence of*

this sense on the brain—cautions on the subject of diet—simplicity of taste desirable—conclusion . . . 136

CHAP. 13. *Exercise of the senses continued—of the sense of smell—its object—its organ the nose—its uses—intended as a safeguard to the respiratory function—possessed in very different degrees by men and animals—conduces little to the advancement of intelligence—more perfect in savage than in civilized life—in a great measure voluntary—it is susceptible of education, and capable of considerable association—its too acute sensibility, and its antipathies—precautions required by the exercise of this sense—perfumes—tobacco—snuff—their agency on the brain and the digestive organs* . 148

CHAP. 14. *Exercise of the senses continued—of the sense of hearing—its object—its organ—how produced—different degrees of perfectness—active or passive—its uses, principally intellectual—a musical ear—improved by culture—the adjuvant motions of the ear to be developed—external attentions to the education and improvement of this sense—cautions respecting it* 157

CHAP. 15. *Exercise of the senses continued—of the sense of sight—its object—rays of light—their different capacity for caloric—laws regulating their transmission—the eye is the organ of sight—sketch of its physiology—different degrees of vision, and power of accommodation of the eye to varying distances and circumstances—sight is active or passive—voluntary or involuntary—its uses—its highest state of perfectness—improved by culture, and assisted by the other senses—optical illusions—power of education—habit and exercise—defects of vision—distinct sight how preserved—precautions on this subject—the correction of bad habits—the modifications of exercise—direct and indirect advantages resulting from them—intellectual and moral associations, &c.—deformities of vision—squinting—method of cure—conclusion* 165

CHAP. 16. *Exercise of the faculty of speech—articulate language—language of animals, and of feeling—language depends on the faculty of imitation—the organ of voice—art of modulating sounds—distinctive peculiarities—this faculty not often found perfect as a gift of nature—influence of education in developing the powers of the chest and larynx,*

and cautions respecting their exercise—defective pronunciation often the result of want of attention—how to be remedied—various imperfections of speech, with their causes, and method of treatment, as well as their extensive and injurious influence when uncontrouled—very few imperfections are beyond the reach of remedy—principles upon which this part of physical education should be conducted—conclusion 188

CHAP. 17. *Of puberty—importance of adhering to general principles—particular attention demanded by the state of the physical system, and mental manifestations of this period—cautions with regard to society—development of the moral powers—general attentions to the preservation of health—necessity for constant employment, and for parental supervision—direction of the intellectual faculties—cautions with regard to reading, and the encouragement of moral motives and just principles of action . . .* 212

PART II.

INTELLECTUAL EDUCATION.

CHAP. 1. *Magnitude of the subject—Man differs from other animals—the former distinguished by reason and reflection from the instinctive propensities of the latter—man too possesses an immaterial and immortal principle called soul; and this constitutes him a being accountable for his actions to his fellow-creatures and his God—difference of individual character not wholly depending upon education, but upon the possession of a greater or less degree of aptitude for submission to this process—upon what then is education operative? upon the organ of mind; that organ is the brain—reasons for believing the brain to be the organ of mind; viz. the greater complication of this organ in man than in other animals: the award of internal consciousness; hereditary predisposition, and individual peculiarities . .* 225

CHAP. 2. *The same subject continued—the brain is the organ of mind, since its manifestations are influenced by causes whose primary agency is undoubtedly material; since they are perverted by slight causes of nervous irritation, and in their turn also produce a reciprocal agency upon the body—since they are developed by exercise—since they are influenced by disease—since there is a relation between these manifestations and the degree of perfection of the organ—since the latter is subservient to the will, and since this is its only conceivable use in the animal economy—modern craniology, and the doctrine of the plurality of the brainular organs* 239

CHAP. 3. *The same subject continued—of the temperaments—their influence upon the manifestations of mind—he tsanguineous—the phlegmatic—the choleric—the melancholic temperaments—these are seldom seen in their state of simplicity and purity—varieties—influence of the temperaments upon the intellectual faculties, and upon the conduct of the life* 260

CHAP. 4. *On the development of the manifestations of mind—man is to be studied as a whole, compounded of many parts—three grand divisions according to the predominance of physical power, or of the intellectual, or of the affective faculties—balance of power—of the intellectual faculties in detail, and first of curiosity—the appetite for knowledge—it precedes attention—novelty and sensation its great objects—hence inconstancy and changefulness—regulation of curiosity* 269

CHAP. 5. *The same subject continued—on the faculty of attention—in what it consists—it is the eye of thought—it is improved by curiosity—how submitted to the influence of education, and improved by exercise—objects the most simple will serve for its development—general impressions to be avoided, and the attention to be fixed by some tangible detail—caution as to the gradual combination of these—perspicuity of thought and diction impossible without attention—the multiplied opportunities for its exercise—morbid states of attention—absence—reverie—excessive attention; first from interesting the feelings too much, and next by an*

exclusive employment of the understanding, terminating in the several varieties of monomania, or single uncompounded insanity—habits—attention should be always under the power of the will—the imperfection attending its notices, and the uses to which it should be applied—genius—conclusion 276

CHAP. 6. *On perception—it is the result of attention to impression—it performs for the mind a function analogous with that of nutrition for the body—its ultimate object—how improved and perfected—perception sometimes dull; sometimes inaccurate from haste; sometimes morbidly acute—its influence on other mental manifestations—its exercise* 288

CHAP. 7. *On reason—it is the peculiar attribute of man—in what it consists—its uses—state of this faculty during sleep—condition of man as a social and religious creature in regard to his reasoning faculties—the influence of evil propensity upon him, and the conclusions to be drawn from the preceding considerations* 293

CHAP. 8. *On reflection—its importance—its nature and properties—its peculiar offices—how distinguished from imagination—it is slowly developed—it is matured by age, culture, and observation—its principal use* . . . 301

CHAP. 9. *On memory—it is either active or passive, voluntary or fortuitous; depending upon association—influence of involuntary memory—recollection—its employment—it preserves images which have been stored in the mind by the faculties of attention and reflection—it has also a tormenting agency—consequences of this property—circumstances favourable to its development, and to the art of increasing its power* 307

CHAP. 10. *On imagination—difference between it and the combined agency of memory and reflection—its general characters—necessity for its submission to the judgment—its influence upon the mental manifestations—its practical errors—its evil tendency—its illusions—prejudice—superstition—its peculiar influence on the female mind—its uses—the principal occasions for its cultivation—influence of religious novels* 317

CHAP. 11. *On conscience—it is not a simple product of the*

understanding—its nature—its offices—it forms a moral judgment of actions, and is governed and instructed by the law of God—it directs the conduct, and is a guide in difficulties—its decisions are always the same with those who possess a similar amount of knowledge—an evil conscience—a good conscience—a tender conscience—conviction its result—conscience improved by knowledge and exercise—how is this to be accomplished and preserved—its sensibilities are to be encouraged, and its slighter admonitions listened to—evil of inattention—general results—conclusion . 326

CHAP. 12. *Of the will—definition of its power and extensive influence—its agency upon the animal functions—elucidated by examples—influence of the will upon the determinations of man—it should be guided by prudence and caution—inflexibility—feebleness of the will—vacillation of purpose—its causes and consequences—the will is a talent to be improved—its wanderings to be controuled by reason, and by regulating the passions— but reason is insufficient, even when aided by the associated virtues—and the will can be only thoroughly governed by christian motives, based on christian principle—the will is influenced by the state of the animal frame, as in the hypochondriac, and in extreme old age—but more frequently by a want of steady principle—hence the object of education will be twofold—the influence of the will should be on the side of that which is good, but it is in favour of that which is evil—how is this explained? not by reason, but revelation—it is only to be restored by Omnipotence—objects of education—to instruct the will, and ennoble its tendencies, by inculcating a principle of obedience, and enlisting the passions in its service—the character is constituted by the will in action—the difficulty of submitting this principle to the Divine Government, &c.* . . 334

CHAP. 13. *Of the faculty of imitation—its importance in the formation of habits—influence of example, and of precept—it is not simply an automatic act, but an intellectual faculty—it forms the grand pivot of human action—proneness to imitate evil example, and its perpetuity—caution—automatic tendency of this faculty—its agency on social life—it impairs the originality of thought and action—fashion—custom—to be limited to the imitation of good ex-*

amples — mimicry — ridicule — buffoonery — satire — feigned disease, and the precautions it requires — sympathy — genuine benevolence — awkward habits, as yawning, stammering, &c. — influence of imitation on the formation of national and individual character, and the importance of good models — emulation a result of imitation — effects of this faculty upon the human heart and conduct — moral influence of the desire of resembling others — vast importance of developing this faculty, and of giving it a good bias — it is to be employed on worthy objects — gradual extinction of imitation in advancing age — influence of public opinion . . 355

CHAP. 14. *Influence of education upon the organ of the intellectual faculties, and upon its great variety of function — rules to be observed; first, the original preponderance is to be consulted, and fostered if possible, but counteracted when necessary — second, the harmony and equilibrium of the mental powers are not to be sacrificed to our social institutions — third, in the development of the intellectual faculties, their influence upon the physical system, and especially upon the brain, is to be duly estimated — with regard to the degree of excitement produced — to the undue preponderance of any one faculty, more especially as respects the memory — the attention — association — the will, and the judgment — cautions on all these subjects 378*

CHAP. 15. *The same subject continued — fourth, influence of the passions on the intellectual organ and faculties — passion a violent desire — its power — not irresistible — to be controuled by reason — exciting and depressing passions — cautions required by either — the influence of the passions on the brain, and through it, upon other parts of the animal economy — the passions are for the most part virtues or vices, as they may be directed and employed — necessity for self-controul — education — legislation — religion, and their respective agencies 414*

CHAP. 16. *Exercise of the intellectual faculties — this consists in the study of the arts and sciences, and in the performance of the moral virtues — knowledge is power; and the greatest possible amount should be obtained, always avoiding confusion, feeble and immature results — advantages arising from the mechanical arts — from the study of the fine arts —*

from storing the memory with christian principles—cautions required by this faculty—the proper objects for its exercise are language and the belles lettres, natural history, botany, geology, mineralogy—exercise of the imagination to be found in geography, astronomy, natural philosophy—history, and the precautions it requires—it is oftener necessary to repress than to stimulate the imagination—influence of mathematical studies, geometry, &c.—precautions required by the exercise of the intellectual faculties . 426

CHAP. 17. *Conclusion—peculiar situation of man as a moral and social being—how influenced by Christianity—imperfection of every other ethical code—advantage of the revealed will of God—the right of the strongest—necessities of society—power of intellect—government of christian principle and motive—influenced by its alliance with mortality—the choice of good, and refusal of evil, is repugnant to human nature, but superinduced by christian principle—agency of the latter upon the animal economy, and the manifestations of mind—this is only attainable by divine grace—it is however promised to all who seek for it sincerely—adjuvant principles to be found in self-esteem, benevolence, emulation, &c.—infinite importance of these principles, and consequent necessity for christian education, and for parents educating their own children—caution as to what parents and what children are here intended—parents often mistake themselves—children are not playthings—defective imitation of the young—grand motives for action to be found in doing justly towards man, and in walking with God—and this constitutes religion—common mistakes on this subject—particular notice of the supposed connexion of religion with insanity, and explanation of this apparent condition* . 452

PART III.

MORAL AND RELIGIOUS EDUCATION.

CHAP. 1. *On the duties of relationship, as connected with moral and religious education* . . *page* 481

Chap. 2. *On the influence of maternal self-devotion; and on the mischievous agency of excessive affection over the great business of moral education* 508
Chap. 3. *On the general principles of moral instruction* 530
Chap. 4. *On religious instruction* . . . 537
Chap. 5. *The same subject continued—early religious education* 552
Chap. 6. *The same subject continued—particular fundamental principles to be inculcated* 576
Chap. 7. *The same subject continued—some errors in religion to be avoided—employment of catechetical instruction* 603
Chap. 8. *The same subject continued—on the duty of keeping holy the sabbath day—on religious worship—on prayer* 619

PART I.

PHYSICAL EDUCATION.

THE PRINCIPLES

OF

PHYSICAL EDUCATION.

CHAP. I.

INTRODUCTORY OBSERVATIONS—DIVISION OF THE SUBJECT—OBJECTS OF PHYSICAL EDUCATION—OBJECTS OF MORAL EDUCATION.

Of all the duties which man is enjoined to perform, during the period of his probationary existence, none is more important than the education of his offspring; comprehending, under this term, what indeed should never be disunited:—all which concerns the development and perfection of his animal powers, as well as of those functions which relate to his high destiny, as a rational and immortal being. Yet, perhaps, there is no one pursuit, in which a greater number of mistakes are daily and hourly committed;—none over which prejudice exerts a more baneful influence, or which is more frequently rendered unsuccessful from a misapprehension of its proper objects, and of the

means by which they are to be realized. This unfortunate result commonly arises from a forgetfulness of those *first principles*, by a steady and uniform adherence to which, success can alone be attained: and by the omission of which education is lowered to a series of disconnected impulses, and leaves its subject to become the sport of principles without an object:—of feelings, emotions, and passions, uncorrected, and without design.

Man is a complex being; possessed, in common with the superior animals, of a nicely contrived body, whose several organs are most exquisitely adapted to their variety of function; and endowed, like them, in a greater or less degree, with instincts, appetites, and passions; but distinguished from all around him, by the faculty of speech, the gift of reason, the possession of that high intelligence, which teaches him that he is destined to live for ever; and that he has an immortal spirit which will survive the wreck of nature, and will retain its present capacities of suffering and enjoyment.

This spirit is incorporeal and immaterial:—it is indestructible and unchangeable. Its boundaries admit not of being defined, and we can form no conception of its essence. The only mode of acquaintance with its nature is from the manifestation of its attributes. These manifestations are made known to us,

through the medium of the brain; and can be alone carried to their highest degree of present perfection, by raising the tone of that important organ, and inducing the greatest possible aptitude for the performance of its infinitely diversified operations.

Yet *the brain is not mind*, but only the *material organ* through which the agency of the spiritual and immaterial principle is rendered cognizable, and available for the daily purposes of life.

This is an important principle, and deserves a moment's longer consideration; since there are those who may be startled on the very threshold of our undertaking, by what they may be induced to call a physiological subtlety, and which prejudice may denounce as bordering on materialism. The charge of materialism will, however, rest on those who represent *the mind* as susceptible of growth in infancy; of development during adolescence; of attaining its full energies in the period of manhood; as liable to decay in common with the failure of the animal powers towards the decline of life; as obscured and enfeebled by disease; as having its functions destroyed by a variety of accidents; and may we not add, as *annihilated by death*?—for *if* the *spiritual principle* be thus exposed to the same natural and morbid changes which act upon the body, what ground

have we for supposing that the *last* is not a *final* change; or that the mental manifestations have had any higher origin, than that which results from the principle of life, and the influence of its harmony upon the healthy play of the several organs of the body?

But no! the spiritual principle of man,—the divinity that stirs within him, continues always the same, and suffers no change from the varying circumstances of organization. Its manifestations may, indeed, be fettered by the material medium through which they are conveyed; and thus we can understand, at once, *why* those *manifestations* should be feeble in early infancy; *why* they should become defined as the brain is developed; should be energetic as it approaches its highest state of perfection; and should be obtuse in the decrepitude of advancing age: we can understand how those *manifestations* are entirely precluded in the idiot; how they remain suspended during sleep; are rendered uncertain and vague by disease; are distorted in insanity; and altogether cease at the period of dissolution. This principle, then, is immaterial; its apparent changes are only indicative of the several alterations which take place in its organ, the brain: from all these, it rises identically the same; and when it has escaped, at death, from its prison-house, the body, it returns to God who gave it.

In this, consists, the great distinction between man and other animals. To *them*, death is the termination of existence; to *him*, on the contrary, it is only the commencement of an eternity, in which the soul has to answer for the deeds done in the body; and accordingly, as these have been good or evil; accordingly as it may have received Christ as its Saviour, believed on, and obeyed Him; as it may have been washed in the blood of *His* atoning sacrifice, clothed with *His* righteousness, and transformed into *His* image; or, as it may have rejected the offers of *His* mercy and grace, and have remained finally impenitent, it will enter into the enjoyment of happiness beyond the grave, or will suffer interminable misery. Such are the capacities for joy or sorrow of the immaterial principle, *during the continuance of life:* such, therefore, must be its *unchanged* capacities in a future state, though inconceivably heightened by its escape from the material tenement by which it has been so long encumbered.

The objects of Education, then, will be twofold, viz:—*physical* and *moral.*

By the term *physical education*, we intend the art of developing the several organs of the body, and of perfecting their functions, according to the peculiarities of the individual, and his relative situation with regard to society,

climate, present and future prospects. This will also comprehend the means of obviating the influence of all the agents which tend to shorten the duration of life, or to impair the energy of any one of the bodily functions; and will lead us to estimate the operation of air, exercise, food, and clothing.

If, however, the physical instruction of man were confined, exclusively, to his corporeal powers, our task would be soon accomplished, though we might, even then, take some important hints from the education of the lower animals. But we must never lose sight of the important truth, that man is an *intellectual being*, possessing faculties of a higher order, and which are designed to influence and direct social life. We have already shown, that the *spiritual principle* is not, strictly speaking, susceptible of education. It is confessed that we know nothing of the *nature* of the union which subsists between this principle and the body: but it is also broadly stated, that the soul is destined to govern that body; and, therefore, needs an organ of communication with it. This organ is *the brain*, and many of the peculiar manifestations of mind, and of its ever-varying shades of intelligence are influenced by, and depending upon, its peculiar condition. The development of its powers becomes an object of the first consequence; and we possess the

means of accomplishing this object, not only through the medium of those grosser agents which operate upon it, as well as upon the *other bodily functions*, but also through the influence of purely *mental operations;* for although the soul itself does not acquire strength by exercise, yet the energy of its *material organ* is increased by it; and thus its manifestations may be varied, cultivated, pruned, repressed, according to the necessities of the individual.

In effecting these invaluable results, we must not lose sight of the general principle of economizing the expenditure of human life: nor omit the employment of any method devised for its prolongation; the means of maintaining it in a flourishing state; and of removing those causes which may tend to shorten its continuance.

We may here assume, that moderate exercise of the organic functions, provided the organs themselves are in a state of integrity, is not only without any *injurious influence*, but directly tends to strengthen the powers of the animal economy. We must recollect too, that symptoms of languor and debility will equally arise from the *want* of due employment, as from that *excessive action* which terminates in *irritation*. To discriminate between the varied and opposite causes which may produce a similar effect, is of the highest consequence; since exertion

will prove a remedy in one case, though of most baneful influence in the other.

The active fulfilment of every *function* is necessary to the development and perfection of the organ upon which it is dependent: yet, each, according to its peculiar structure, has its period of exercise and quiescence; *short*, for example, with regard to the heart; and *long* as respects the brain. In order to obtain the highest degree of health, these periods must be duly proportioned. Where the exercise has been immoderate, signs of increased action of the vessels take place, and fatigue, as its consequence, ensues; and if longer continued, a state of morbid irritation is the result. Too great repose, on the contrary, diminishes the energy of the organ, and a sluggish and congested state of its circulation ensues; while it is rendered so susceptible, that the slightest exertion soon becomes immoderate.

Before we quite quit the subject of the general principles of physical education, we must just notice the influence of habit. Man is the creature of *habit* rather than of *instinct*; and the formation of good habits, arising out of the reiterated practice of correct principles, is a most important branch of education. Animals the most abundantly supplied with instincts, are incapable of acquiring habits properly so called,—at least, to any considerable extent:

while man, possessing few instinctive qualifications, is mainly dependent upon reason in the daily conduct of his life. That the essential difference between habit and instinct may be clearly marked, it must be recollected that the agency of the latter may be traced very soon after birth, long before habits can have been acquired: and that while instinct is innate, invariable, indestructible, and, however opposed, is re-produced as soon as the obstacle to its free exercise is removed, and perpetually asserts its power and prerogative: habits are acquired, and may be forgotten: they admit of a thousand indefinite modifications; they can only be contracted by the concurrence of the will or thought; they are generally the product of systematic education, and are commonly influential in proportion to the intelligence which embraces them, and over which they exert their power. The voice of instinct may be controuled by, and subordinated to the influence of custom: hence the importance of forming correct habits. Such, however, it must be remembered, can be alone produced by the influence of just principles, and the inculcation of these is the peculiar province of *moral education.*

By the term *moral education,* we intend the full development of the powers of the mind; the formation of just views and motives, and

their application to the daily conduct of life; the regulation of the temper, the feelings, affections, and passions; with regard to the individual, his situation in society, and, above all, his relation to God, as a fallen, erring, dependent being: possessing no other hope of safety, than that which is found in the full, perfect, and sufficient sacrifice of a Redeemer.

There can be no *effective moral education*, unless it begin and end in christian principle; in the entire depravity of the human heart; in the utter inability of man to do any thing of himself, to think a good thought, or do a good action, but through the purifying influence of the Spirit of grace; in his possessing no other hope of pardon and acceptance with God, than in the finished righteousness of his Saviour; in the necessity of good works as the evidence of his belief in Christ, and love towards him; and of daily increasing conformity to his precepts, will, and image.

The only pure source of christian principle will be found in the unsullied pages of inspiration, which are profitable for doctrine, for reproof, for correction, for instruction in righteousness. This must be the foundation of all our views, motives, and actions: here must be our last appeal; our light in darkness; our all-sufficient guide in every difficulty; our constant counsellor; our never-failing support,

under adverse circumstances: nor need we fear, that if we sincerely desire to do the will of God, we shall be assisted by *his* Spirit, who has expressly declared,—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." This first principle of moral education must never be lost sight of: the glory of God, and the good of man, should be the only objects before us; whatever will advance these, respectively requires our culture: whatever is opposed to them, nay, whatever is *indifferent*, (if it be possible that such a quality can attach to any part of human thought or action,) demands our steady, uniform, and sedulous care to eradicate.

Moral or christian education, thus defined, will comprise within its limits, the particular study and government of the temper and disposition; the religious instruction of the understanding; the implantation of just principles of action; the extension of these principles to the thoughts and intents of the heart; the regulation of the will and affections; the practice of self-denial, as the basis of enlarged charity and benevolence; pointing out to the young mind the evils of selfishness, and of its infinitely varied modifications, as they exist in the maxims of the world, and in every code of ethics founded on expediency, or on any

other basis short of the morality of the bible. It will comprize, within its limits, all which relates to the task of repressing the evil passions, as they begin to manifest themselves in earliest infancy, and giving them a correct bias: it will comprehend the practice of every virtue, and will be particularly watchful over the reading, the amusements, and the society of the young; always keeping in view one uncompromising rule of action, viz:—is it right; and acknowledging no other *standard of right* than the pure and holy precepts of the gospel.

Such then are the principles which will be developed in the subsequent chapters, and applied to the successive stages of infantile life. Before, however, we fully enter on the regular pursuit of the plan we have proposed to ourselves, we shall devote a few pages to the consideration of the grand motives which will stimulate, strengthen, and encourage the christian parent, in the performance of the duties before her.

CHAP. II.

ON AFFECTION, AS THE GOVERNING PRINCIPLE OF PARENTAL EDUCATION.

In order to provide for the care of the young and feeble, Nature has furnished animals (and particularly the female) with an instinctive love of their progeny; and the operation of this automatic influence, in the self-devotion which it produces, is most exquisitely and beautifully pourtrayed by many of the lower animals, in the wonderful ingenuity they exhibit to attract the attention of the disturber from their young to themselves; and even in the occasional sacrifice of their own lives, in order to protect and preserve that of their offspring.

In proportion as the infancy of man is more feeble and helpless; as he possesses fewer instincts to extricate him from danger; and demands the longer exercise of self-denying attention to rear and to defend his feeble frame; so has it been most wisely appointed by the author of all good, that he should not be dependent upon an *instinctive* propensity for all the constant care

which he requires; but upon a *principle of affection*, based on the best feelings of the human heart, and supported by the *conscientious* discharge of duty. Let it be recollected, however, that in order to secure its beneficial results, *affection must be founded on principle*, for nothing short of this will enable the parent to forego her own ease and comfort; and even the combined gratification of herself and her offspring, for their real and eventual good: and surely, if instinct will lead animals automatically (though occasionally) to prefer the well-being of their young, to their own comfort and safety, it is not too much to ask, that reason and religion should induce parents, systematically, to deny themselves; to do violence to their own feelings; and cheerfully to sacrifice their immediate pleasures for the good of their children.

The views of the christian parent extend far beyond the present gratification of her child: her efforts are devoted to forming the mind, and moderating its tone and temper: she watches over its every manifestation, and directs it in its proper path: she guards it from the dangers with which it is environed; it becomes her peculiar care to regulate the disposition and the conduct, to preserve it from evil, and administer an antidote to its failings: and, as she considers the incessant watchfulness required, and the unwearied steady pursuit of one great object, through a thousand intricacies and difficulties; and contemplates,

with mingled emotions of anxiety, fear, delight, and hope, the zeal, the earnestness, the fortitude, which it demands: and when she estimates, still farther, that the little beings committed to her charge, may owe their everlasting happiness to her care and instructions, or may be miserable from the want of them; and at the same time, regards the many occasions on which she must enforce a moral discipline, painful to herself, and obnoxious to her child, she can but lament that this delightful task should be surrounded with a deepening hue of anxious solicitude, she exclaims,—who is sufficient for these things? and feeling her own inability, she will look for strength to Him, who alone can impart it, and who giveth liberally to all who ask him. Let her be animated by this consideration; by the promise of the blessing of Heaven upon christian education; by the cheering hope that her efforts may be blessed; and, that having trained up her children in the way in which they should go, she may see them steadily pursuing the path of truth, and finally hail them among the happy throng of those who have "washed their robes in the blood of the Lamb."

In the pursuit of these objects, a *principle* of affection preeminently operates as the motive, and sheds a glowing lustre on the parental character, while it adds a peculiar value to every instance of fondness. *In general,* it is found necessary, for the maintenance of affection, that it

should be reciprocal; yet, in the present instance, there can be no return of love congenial in its *nature* and *degree*. In early infancy, the mother's duty consists in an uninterrupted series of cares and watchful anxieties for the well-being of her helpless and unconscious offspring: alike incapable of estimating the value of the assistance it receives, as of feeling (at least for some months) any degree of love for the kind hand which imparts it. All is given, on the one part, by the unsparing energy of the truest, self-denying beneficence: all is received, on the other, by the helpless arms, the yet undeveloped mind of infancy. Thus, the mother's pleasure is derived from the influence of principled affection; not from the circumstances of its expression, which, in themselves considered, are often abstractedly painful.

As we advance a little onward in the pathway of infantile life, parental pleasures are increased; but with these, an accession of anxieties is closely united. The mother is delighted with the lisping accents of her infant, and with such testimonies of its affection, as it is in the power of the little creature to bestow. Yet how inadequate are these expressions of fondness, when weighed against the increase of her cares; when to the temporal wants of her child, are now added those of the mind; the duty of its development and cultivation; and the extirpation of those evil tempers and dispositions which begin to shew

themselves. Every succeeding year adds to her solicitudes, and requires a larger, and still larger exercise of the *principle*, which we shall find influencing the performance of every duty; actuating her through life, and even tinging its last expiring rays with the same characteristic impression; and leaving a mother's prayer, and a mother's blessing, as the last breathings of mortality; which, not even the pain and languor of disease; the feebleness of decay; or the immediate prospect of dissolution could supersede:—and why? Because this affection rested upon *principle*.

But, inasmuch as the human mind partakes of imperfection; and as affection retains its double origin, so is its exercise encompassed with dangers, against which it behoves the parent to guard. It may become *excessive*. Children are blessings from the hand of God; and affection is a talent to be exercised to his glory. *They* are the immediate boon of our Almighty Father, and should be used and improved to his honour: but they possess so extensive a hold upon the human heart, and the voice of natural fondness is so loud and imperative that there is great danger, lest these very blessings, which ought to increase our gratitude to God, and prove the sources of the manifestation of our love towards him, may of themselves engross that heart, which should be supremely fixed on the *Author* of our benefits.

Where this *is* the case, the parent will lose sight of what should ever be her great actuating principle ;—viz: that of training up her offspring in the nurture and admonition of the Lord: she will abandon the uniform design of subordinating every feeling, emotion, and desire, to the influence of christian precepts and motives ; and she will allow considerations of present comfort and expediency to influence her views and conduct. Self-indulgence and mistaken fondness will usurp the prerogative, and claim the title of principled affection. Nor is this a matter of small moment; for, in addition to its injurious influence upon the young, it will operate insensibly upon the parent's mind ; she will not be so deeply sensible of the responsibility of her situation; and she will no longer be acting under the sanction of *Him*, without whose blessing and assistance every effort will be unavailing.

Affection becomes *excessive*, whenever its exercise interferes with the performance of any of the commands of *Him* who is our Father and our Sovereign ; when it interrupts, or unfits the mind for attention to any of the duties of religion ; when it engrosses too much of our time and thoughts ; and when it renders us unnecessarily anxious, or diverts our care from any proper and worthy object. In all these cases it has lost its character of being a *principled* affection; and nothing short of this essential property will preserve its in-

fluence from becoming baneful to those who exercise it, as well as those who receive its expression.

A mother's affection, too, is sometimes *irregular* in its manifestations; as for instance:—where it is particularly fixed upon *one* object, and not equally distributed to the whole of her offspring. This will display itself in partiality, in little marks of distinction which are painful to the feelings of other children, and which, though perhaps in some measure accounted for and excused, by the greater amiability of the *one*, will not only *not render* the others more what we could wish them to be, but will be calculated to exasperate, and to excite a recklessness of temper and of feeling, which should at all times be most carefully avoided, most anxiously repressed. The evil will not rest here; for it will destroy the harmony of the nursery, repress the growth of the kindlier affections, interfere with the mutual interchange of benevolent expression, and introduce discord, with all its hateful progeny of unhallowed emotions. It is, however, true that one child may be more amiable than others; and therefore be more likely to engage the parent's esteem: and it is also allowed that some testimony of approbation should be distributed to those who do well: but then, such marks of favour should be dispensed with an impartial hand; it should be shewn, that they are conferred upon the exercise of particular and valuable traits of character, and not upon the

favorite individual; and they should be calculated to stimulate others to imitation, not to rouse their envy.

The parent should most diligently guard against being captivated by the brilliant talents of one child, so as to pay a greater degree of attention to the cultivation and ornament of a fruitful soil, to the neglect, or at least to the heartless and spiritless culture of that which does not afford so good a promise of fruitfulness. The individual with fewer talents may constitute the finest character; and if not, to give a certain degree of prominence to the abilities of the one, so as to admit of a painful contrast by the more retiring and less dazzling, but perhaps exquisitely sensitive being, will be productive of great evil. The converse of this conduct is precisely that which the case demands; viz: to bring forward the abilities which lie concealed; to make their possessor forget his inferiority; and to employ the greatest delicacy in adapting our means of improvement to the actual deficiencies of the mental manifestations.

It is of the utmost consequence, that children should repose an entire and unshaken confidence in the parent; and should perceive that her conduct towards them springs from affection, and is influenced by inviolable truth and justice, which can never be the case unless the strictest impartiality be maintained; while upon *it* will hinge the parent's happiness, both immediate and remote; the return of affection from her offspring;

her success in forming their minds, communicating instruction, and maintaining discipline; as well as *their* present peace, and future affectionate union.

There is no danger here of affection being placed on an *improper object*; but it may be led to attach too great importance to some one particular which is really of minor consequence. *Thus*, its energies may be directed to procure for its favorite, the appropriation of a supposed good; the development, for instance, of some prominent talent, the possession of which may be more shewy than intrinsically valuable. A preference is given to its evolution, and great pains are bestowed upon its cultivation, under the expectation, perhaps, that other desirable mental manifestations will follow in its train; and that those which we are anxious to repress, will be dispossessed and excluded by *its* first and greatest influence. Yet all this inconclusive ratiocination proceeds from the want of a due regard to that law of relation, which so extensively, and almost indefinitely associates each talent with others, both with those which are similar and dissimilar in their nature; and to the entire exclusion of that most necessary part of the mental husbandry;—the eradication of its weeds.

Again, the acquisition of knowledge; the development of the mental manifestations; the habit of observation and reflection; the effort to induce a greater degree of fruitfulness, as well as to re-

press excessive luxuriance; and the removal of morbid tendency, all require painful exertions: exertions, at least, which are *at first* painful. But affection may err in conducting this process: it may dislike to occasion the necessary pain; and from this motive, it may be induced to relax its strenuous endeavours; and to fail in enforcing vigorously and undeviatingly, that system of discipline which is really indispensable. In this way, many a desirable object will fail of being obtained; many an evil propensity will receive a degree of tacit countenance, which will give it strength, and render it difficult of after-subjection. This error proceeds from a forgetfulness of its being a part of the curse adherent to our fallen nature, that all our valuable acquisitions, together with every victory over selfishness, and the manifold evils connected with it, shall be procured only with difficulty. But we must *never* relax our judicious efforts to promote that which is *good*, because it may not be obtained with facility; never wink at that which might originate future unhappy consequences, *because* it may occasion disturbance to the present ease of ourselves and our little charge. That is the truest effort of affection, when, in opposition to inclination, we correct what is wrong; and when we prefer the welfare of our offspring, and obedience to the commands of God, before our immediate gratification.

CHAP. III.

ON SELF-DENIAL, AS AN INFLUENTIAL PRINCIPLE OF PARENTAL EDUCATION.

It is manifest, from the train of reasoning pursued in the foregoing chapter, that the exercise of principled affection requires the constant habitual practice of *self-denial*. It has, indeed, been asserted, that the performance of those duties, which more particularly appear to be influenced by this principle is, in fact, nothing more than the refined gratification of one universally operative and absorbing motive;—viz: *self-love*. There is, however, a broad line of distinction, which, in practice, cannot be sophisticated. When we consult the dictates of selfishness, we act so as that we may secure our own immediate comfort; that we may obtain the good opinion of those around us, and conciliate their approbation of our conduct: but we are *not* anxious that the motives, the principles, and the object of our actions should be correct; we are *not* solicitous for the consequences of our opinions, as they may affect others; and we consult only that which will be most pleasing and grateful to our present *feelings*.

How exquisitely is this distinction exemplified

in the principled conduct of the maternal parent; in her incessant care; her deepening anxieties; her sleepless nights; her ever-watchful eye; her eager mind, uniformly on the wing; her physical powers (often inadequate to the task) energized in the pursuit of one great object; and that object involving a continued sacrifice of her own ease, pleasure, and convenience, to secure the welfare of her offspring. During its helpless years, her attention to its every want; her solicitude to preserve it from the slightest physical evil; and the cheerfulness and delight with which the pleasures of repose, selfish enjoyment, and even health itself, are voluntarily yielded to secure this boon, present a spectacle of most disinterested affection. The *good* of her children is the governing motive of a mother's heart; but its influence must be *uniform*, and she must not hesitate to extend *that* as a *principle of action*, which she has already adopted almost automatically and unconsciously, as a *stimulus to exertion*. She is not called upon to exercise it during the period of her infant's helplessness alone; she is not allowed to confine this influence to the necessities of its animal nature; but she is taught by these very circumstances, that if such be its physical wants, and such the abjuration of self required for *their* supply; how much more important will be the extension of this principle to the nascent manifestations of mind, the development of *good*, and the subjection of *evil* dispositions.

The self-denial here required is greater, in proportion as the sacrifice is demanded of the mind, rather than of the body, as in the former instance; and as the good to be accomplished is more remote and contingent; less immediately obvious to the impression of her senses. Here, therefore, is the fear, lest a spurious affection should usurp the attributes of the genuine principle, and substitute its sinister agency, for the pure and holy influence which it counterfeits. There is a deep-felt struggle in the mother's breast, between a sense of conscious duty, together with the future happiness of her child; and the clamorous voice of natural feeling, which cannot bear to occasion pain to those, whose constant comfort has formed the great pursuit of her life. And when the heart is thus contending with the understanding and the conscience, there is some danger that the former may prevail. Yet this is *self-love,* and therefore requires to be subdued.

Perhaps the following considerations may assist in strengthening the mind for the performance of this arduous task;—this conquest over self.

The immortal interests of the young, are of primary and inappreciable importance; nor should we ever balance between that conduct which will *ensure present peace only,* and that which proposes to itself the regulation of a mind, *upon the due government of which will depend* the eventual hap-

piness of this life, and the brightening prospects of futurity. This would be to obtain a suspicious calm,—a prelude of the coming storm: the other to secure that quiet equanimity which will not be disturbed by the agitated billows of this world's wild wanderings; that sunshine of the soul which can only be effectually preserved by the reflected rays of the Sun of Righteousness.

Unless the foundation of this peace be laid in earliest life; unless the mind be imbued from infancy with a spirit of humility and self-diffidence, acquired by buffeting, and often unsuccessfully contending, with the opposing waves of corrupt propensity, it will presently find its little skiff, tossed on the widely-extended ocean of life, and perfectly unable to live through its storms: while, on the contrary, if, with the skilful hand of the maternal pilot, it shall have been conveyed over the dangerous rocks of early youth, and shall have been gradually taught to steer its own course by the compass of eternal truth, and the light of the polar star of christianity, it shall, it will pass over its tempestuous voyage with joy and peace; and may anticipate reaching its haven of security, when—

> "With steady helm and well-bent sail,
> "Her anchor drops within the vail;
> "Triumphant then she claps her wings,
> "And her celestial sonnet sings,—
> "Glory to God."

These considerations might be sufficient to

evince the necessity for self-denial; but there are other important collateral motives, and it is well that the mind should be strongly fortified against those opposing maxims of expediency, which may so fatally assail its happiness and usefulness. The natural proneness of the human heart to evil, and especially, the reflection that parents have been the means of conveying that tendency to their offspring; and that they form the connecting link, in that chain of evil propensity, which extends from their first progenitor, and will reach to the very last of the fallen race of Adam's posterity, will form an additional incentive to the exercise of this principle. For if they understand and feel the secret sins of their own heart, they can but wish that their children were delivered from the influence of that corruption; they can but pray that a new heart should be given them, and that they should be renewed by divine grace, and transformed into the likeness of the Son of God. And while they wish and pray for this great change, they must evince their sincerity, by employing the means they possess of correcting this natural bias and tendency to evil: and it is precisely in opposing these wayward and corrupt propensities, that they are called upon to deny themselves.

Their own comfort, too, depends upon it. The only effectual security they possess that children will prove blessings, consists in their being truly religious. The truth of this assertion will be

more fully demonstrated at a future stage of our investigation; but even here it may be remarked that much may be accomplished by early training the mind to habits of good action, springing from pure motives; and by the *uniform correction* of what is evil. Nothing can occasion more exquisite grief to a parent, than the unkindness or misconduct of a child in after life; nothing, on the contrary, can afford more exquisite delight, than to see such a child acting uprightly, and living usefully and happily. Such a certainty will support declining age; enable it to contemplate, on the very verge of dissolution, the grave's narrow confines with peace, (so far, at least, as this prospect is depending upon outward circumstances,) and to quit the present sphere of action with serene and unruffled satisfaction. How earnestly and importunately, then, should the christian parent intercede with the God of grace, that He would be pleased to give her offspring a new and perfect heart; how zealously should she set about the great duty of turning that heart into the way which leadeth unto life.

As the *parent's happiness* very greatly depends upon the character of her offspring; so does the very comfort of the child itself rest on the due cultivation of the mind, the regulation of the heart, and a ready submission to the will of God. Without these, no outward circumstances, however promising, will be able to communicate a blessing; and even the gifts of Providence will

have been bestowed in vain. When the grace of God influences the heart, its agency will be traced in the life: but that mind, from which weeds have been eradicated as they spring up, will make a much more shining character in the christian course, than one which has indeed been subjected to this new and living principle, but which has remained uncultivated, self-willed, a prey to unsubdued tempers and dispositions, as well as ungovernable habits.

The exercise of self-denial, in the necessary discipline of the young, is painful, but it is salutary, and the parent should guard against such specious sophisms as may be urged in excuse for neglecting this duty; or, at least, for failing to extend its influence systematically over *the whole* temper and conduct: such, for instance, as,—that at present children are not *accountable creatures;* that they are young now, and will *know better bye and bye;* or if not, that it will be then time enough to teach them; that it is a *trivial error,* and will be of no consequence; or that it is a *fault of youth,* which age will remove; and others of a similar nature. To these excuses, we reply, that we know not *when* children *become* accountable creatures, and that it involves a palpable solecism to argue, that this period should be suffered to arrive, before they are taught to know what is right and what is wrong; before, in fact, they are instructed how to conduct themselves as such: we reply, that in this

case they become *more ignorant*, by delay in communicating moral knowledge, and developing its influence in action, as well as more difficult to be taught, since evil blinds their eyes, envelopes their understanding, and hardens their heart: we reply, that no error is trivial, since it increases and is fostered by the tardy semblance of opposition, and real effective indulgence, while it gains strength by association: and we reply, that the improprieties of the young, are not likely to be corrected in the adult, unless they are early opposed; while the sins of youth are remembered, felt, and grieved for, during the course of a long life, and often form a basis for embittered retrospects. *The heart* must be deeply impressed with the futility of these excuses; for, although the understanding *may be convinced,* such is our natural weakness, that we shall be often tempted to take shelter under *their* protecting influence, in order that we may be shielded from the upbraidings of conscience. But consider, parents, what an important trust has been committed to your charge; and O! that you may be enabled faithfully to perform it; that you may give an account of your stewardship, without blushing for neglected duties; and that you may thus promote the present comfort, and future happiness, of your children.

CHAP. IV.

GENERAL PRINCIPLES—EARLIEST PHYSICAL ATTENTIONS—PRECAUTIONS WITH REGARD TO AIR, WASHING, CLOTHING, AND THE FUNCTION OF THE SKIN GENERALLY.

We shall, for the present, confine our attention to the physical education of children, from the period of birth, to the few succeeding months,—including their earliest wants, and avoiding, as far as possible, all the diseases to which they are liable. These perhaps, may form the subject of some future investigation; but with our immediate object, we shall consider simply, the healthy functions of organic life; and only incidentally allude to its morbid actions. In pursuing this subject, it is quite impossible to lay down any general and positive rules, which are universally applicable: on the contrary, these, so far as we may attempt them, will require to be modified, not only according to the several varieties of physical temperament, but also according to the peculiarities of each individual. Yet, even here, we shall find some first principles to guide our conduct; principles which are *generally* applicable, and which will admit the required accommodation in the mode of their employment.

1. Nature has furnished infants with organs, adapted to the growth, conservation, and perfection of the individual; which in their state of integrity, are fully adequate to these purposes.

2. These organs all partake of the general character of feebleness which attaches to the fœtal system; and are not, *at first*, capable of exertions, which would be *only moderate* at a more advanced period of adult life.

3. If the functions of organic life be excited, beyond the powers of the system to support such action, exhaustion and irritation will be the result. Debility, and consequent inenergetic action will first take place; these will be succeeded by a greater or less degree of morbid activity; and if the plan of excitement be persevered in, the tone of the organ so affected, will be irretrievably lost: disease of structure will succeed to disorder of function; and the stamina of the system will be impaired, if not destroyed.

4. The great objects of physical education, are, to second the designs of Nature; to develop the power of the organs she has provided; to augment that power by gradually increased exertion, so as to carry it on to its highest state of perfection; to preserve it from over-excitement; to remove the causes of disease; and by slow degrees, to accustom the constitution to that variety of circumstance, and intensity of action, which will be required in after life; and which will furnish the individual with a robust frame,

capable of resisting the more common occasions of valetudinarian existence, as well as render it infinitely less susceptible of their influence.

In attending to these principles, we shall have to combat the prejudices of the ignorant; and shall frequently incur the contemptuous smile of disapprobation, from those who prefer a routine of evil to an adherence to principle, which they either cannot or will not comprehend. Thus error is perpetuated: and our climate, changeful, as it undoubtedly is, bears the entire blame of the numerous victims of consumption and scrofula, in every frightful form; an effect, which, in a great number of instances, should be ascribed to the debility of some organic function, and particularly, that of the digestive organs, occasioned by their excessive and imprudent excitation in early life; a debility, which clings to the animal frame through the remainder of its hours, and renders it incapable of resisting those changes of season, which under a wiser and more rational system of treatment, it would have borne without injury.

But it is high time for parents to escape from the thraldom of erroneous custom, however embalmed by the accumulated prejudices of ages and centuries; however sanctioned and enforced by the oracular insinuations of nurses, and the numerous train of advocates for the continuance of all that had been done by their grandfathers and grandmothers, from time immemorial.

It is time for them to take upon themselves the direction of their nursery, to listen to the dictates of *reason*, and enforce obedience to its results. It is high time for parents to consult only the good of their offspring; to draw aside the veil of mysticism, with which this subject has been invested by the interested and the ignorant; and to see, to think, to act, for themselves; to dare to deviate from every *irrational* method, however consecrated by unthinking opinion, purblind routine, or sightless prejudice; and to admit of no system of action, which will not bear the test of investigation. The stake is one of no trifling importance; even the health and comfort of their children; each of these, it is within their power to secure; and let them not be thrown away for lack of a little energy and perseverance. Do not be alarmed, parents, at the results of antiquated experience, from the earliest traditions of the nursery, being arrayed against what will be termed these *novel theories*. The whole force of these terms consists in an entire forgetfulness of their *real meaning*; for, it is clear, that *experience* is of no value, if it consist in the mere accumulation of facts; and should only be admitted, as of any weight in the argument, when it is the result of legitimate *reasoning*, *from* the observation and comparison of a large body of conclusions, accumulated by a mind capable of appreciating, and associating these results, according to their several bearings. But this is precisely the object

of *theory*, which will ever go hand in hand with experience; and will, in fact, always *consist* in the inferences of an enlightened mind, from reason and observation. Let us call things by their right names: this so vaunted *experience* is, in fact, nothing more than *routine*, *empiricism*, a succession of dangerous *experiments*, undertaken without a rational object, and perpetuated for want of it. The advocates of this system wish to give it currency by the authority of a high-sounding, and highly esteemed term, and to throw odium upon *theory*, by investing it with the attributes of *hypothesis*. We have, however, remarked, that *theory* is the result of reason and experience; and one moment's consideration will equally shew, that a fondness for *hypothesis* is really to be ascribed to those, who blindly pursue the beaten path, *assuming*, *without reason*, that it is the very best. The recommendations contained in the following essay, are the legitimate deductions of reason, from extensive and long-continued experience; and, on these grounds, they challenge attention, while they proceed upon the principles just now inculcated. Having thus cleared away some of the principal objections, which may be advanced against the plans to be now proposed, we shall, at once, enter in detail upon the important work before us.

The first object which demands our attention, is, that the little frail being, which has just made its entré into this world of cares and anxieties,

should be gradually accustomed to its *change of temperature* and of *general circumstances*. No sooner does it utter its first cry of surprise, than it breathes the air of heaven, and thus commences its own *independent* existence. It is of consequence, therefore, that the atmosphere in which it lives should be pure, and frequently renewed, that it may not receive into its lungs, air which has lost its vital properties by having been frequently respired, or which may have been impregnated with gaseous matters, of a deleterious or disagreeable quality. For this purpose it is desirable that the nursery should be an airy, spacious room; and, if possible, possessing a south-eastern, southern, or south-western aspect; commanding a cheerful prospect, and easily accessible to the rays of the sun.

The air, which the infant first inhales, is always of a temperature so much lower than the medium which has surrounded it before birth, that the transition must be disagreeably felt; and, although the great difference is soon compensated by the evolution of heat, which nature has provided for in the function of *calorification;* yet, while that function is so recently established, and but feebly performed, it is of great importance that the lungs, as well as the surface of the body, should be guarded from the impression of a *low* temperature, and should be only gradually accustomed to contact with the open air. While, however, exposure to cold should be avoided,

too great heat should be equally guarded against: the infant should feel comfortably warm, and the skin should be moist; but *violent perspiration* is injurious, and produces susceptibility to the action of cold, by weakening the tone of the pores of the skin. Sudden exposure to a stream of air should be guarded against, and therefore the infant should be carefully defended from its impression, while it is carried from the nursery to the chamber of the mother, and returned again to the former. After a *few days* in summer, a fortnight in spring or autumn, but not under a month (if the weather be severe) during winter, may it be taken out of the house, and permitted to enjoy freely, the pure air by which it is surrounded.

The function of the skin is one of great importance, and it is of the first consequence to promote that insensible perspiration, which not only preserves it in a healthy state, but is certainly one great outlet, by which the superfluous, and perhaps too, the noxious fluids of the system, may be, and are eliminated. Every source of obstruction to its pores should therefore be carefully removed; and its minute and delicate vessels should be stimulated and strengthened in their action, while they should be energized, and enabled to resist sudden and morbid impressions. These objects are to be accomplished by cleanliness, and gentle continued friction. As with the air, so with regard to the temperature of the

water to be employed; this should not, at first, be *quite cold,* but *tepid,* and should be gradually reduced until it can be employed *quite cold*; and it may then be continued at the common temperature of the atmosphere. If cold water can be freely used, after the system has been gradually accustomed to its impression, there can be no question but that it will prove salutary, since it will diminish the irritability of the skin, and will therefore render it less liable to the morbid influence of cold, as well as excite that reaction in the extreme, or capillary vessels, which will preserve them in a healthy state.

There are, nevertheless, some weakly children, to whom the employment of cold water is not entirely safe: these, however, only form the exception which confirms the general rule. When it is found by experience, that this application does not produce early reaction, and the steady evolution of a permanent glow upon the surface; when, on the contrary, the skin remains pale shrunk, and bloodless, and the infant appears languid and heavy, tepid water should be employed for a longer time, and should be more slowly abandoned, while the friction to the surface of the body should be increased in frequency, in order to give a greater degree of activity and strength to the function of the extreme vessels. In general, it will be found, that the use of cold, followed by friction, will produce quick reaction, and create that fine mottled appearance of the

skin, which in children is the hue of health. These principles are applicable a fortiori to the *cold bath*. Except in cases where it is employed as a remedial measure, the prolonged application of cold, (and this is the idea usually conveyed by the term *cold bath*,) is a dangerous experiment with children, calculated to disturb the balance of the circulation, to deprive one organ of its due supply of blood, and to produce congestion in another. Where *it is employed*, its effect should be most narrowly watched; but as a general rule, cold affusion, or cold sponging will be preferable, and may most advantageously supersede the *cold bath*. The whole surface of the body should be washed twice a day; the natural excretions should be removed at once, and the neighbouring parts always immediately purified; since by attention to these directions, excoriation of the skin, so frequently arising from want of care, and imperfect ablution, will be a circumstance of very rare occurrence. The same system of treatment is also particularly called for to the head, which, as it is more frequently exposed, so is it of the greater consequence that it should be accustomed to the vicissitudes inseparable from our climate—a climate which we cannot change, and to which therefore it should be the object of physical education to bring its subjects, not only to bear with impunity, but to suffer with advantage.

With the same views, we must here add a few words on the subject of *clothing*, the object of

which should be, by preserving animal heat, to diminish the impression of these vicissitudes upon the surface. This should be accomplished in the simplest possible manner, so as to render the child easily changed, and to admit of the greatest freedom in the little automatic movements of its limbs. The dress should be applied by means of strings, *and ought not* to contain *a single pin*. It has been frequently known, that the irritation of a pin upon the surface of the body, has not only kept up a fit of incessant crying, but has sometimes produced (where the cause has not been discovered) in very irritable children, *convulsions*. No pressure should be permitted upon the chest or abdomen, beyond that which is indispensably necessary to retain the clothes. The good sense of mankind has in this instance triumphed over many an antiquated prejudice; and the system of *improvement* upon nature's form, has gradually given way to the simpler method of not interfering with her wise designs, but only of protecting their accomplishment. Yet there still remain some traces of this barbarous custom, which it is hoped will ere long be superseded by the wider diffusion of common sense, and by an attention to rational principles.

One other caution presents itself with regard to dress, viz. as it concerns the head. Nature has intended this part of the body to be defended from sudden change by the hair; and it is therefore desirable, except in particular cases, that a

single cap should be worn. But it should also be recollected, that this organ is most abundantly supplied with blood, during the circulation of which much heat is evolved, and that consequently it does not require so much clothing as other organs more sparingly furnished; while a flannel cap is *always useless*, and a down pillow positively injurious. In families, the individuals of which are predisposed to water in the brain, it has been found useful to keep the head always cool, and never to accustom them, while children, to any cap at all, either by night or day, but constantly to suffer the cool air to blow upon them.

CHAP. V.

ON FOOD — NURSING — REGULAR SYSTEM OF FEEDING — MATERNAL DIET — WET NURSES — DRY NURSING — SLEEP — WEANING, AND ITS APPROPRIATE CHANGE OF DIET — GENERAL OBSERVATIONS ON FOOD.

The important question of diet next comes before us. For the first few hours after its birth, the infant requires no food, nor indeed until it is proper that it should receive the nourishment which nature has provided.

Beyond all comparison, milk, the milk of the parent, is the best adapted for the health and growth of the child.

The practice of mothers nursing their own offspring, has, of late years, become so much more general than formerly, that it is no longer necessary to enforce this duty with the same amount of general argument. Yet there are those, whose undecided and wavering minds may be confirmed by the consideration, that the process of lactation is most undoubtedly beneficial to both parent and infant; whose sole nourishment should be derived from this source, for at least the first four months of its existence. If too this process be

conducted upon just principles, it will not materially interfere with the health and comfort of the mother. In addition to all the considerations of duty and expediency usually urged upon this question, it may be as well to remark, that although chemistry has detected in this apparently simple and homogeneous secretion, several principles differing in their nature and properties; yet that it has, and ever must fail to discover the *peculiarities* with which it is invested as a *vital fluid,* and the infinitely varied modifications which it may receive in consequence. This remark is supported by the common observation, that the milk of one individual will agree with an infant, while it will not thrive upon that produced by another apparently equally healthy nurse, although placed under precisely similar circumstances. If this vital fluid be *capable of receiving* a variety of modifications, it will surely partake the peculiarities of the maternal system, and as such, will be possessed of a certain relation *to,* and easy assimilation *with,* that infantile frame, which has hitherto derived its growth and development from this source. Admitting such to be the case, we can believe that the *fœtal constitution* will receive a permanent impression, from the milk by which it is supported and evolved; and extending this influence to the individual organs, it is not impossible, but that the manifestations of mind, the temper, and disposition, may be severally modified by this impression upon *its organ, the brain:*

and this perhaps may serve to explain the wide difference of constitutional tendency, habit, and disposition, which has been remarked between children of the same family, who have been nursed by the mother, and those who have received the attentions of a substitute. The idea of this relation and affinity established between the maternal nutriment, and the system of her offspring, is also countenanced by the fact, that this secretion is much more fluid at first, and much thicker, and more highly nutritious afterwards, as the digestive powers of the infant are strengthened and accommodated to its employment.

One other selfish motive may yet be added, if any be required, to induce mothers to perform this delightful duty. It has been remarked, that that formidable disease, cancer, has much less frequently attacked married than unmarried females. This observation is perhaps a little too sweeping; for it will be found, on nicer scrutiny, that it should be confined to those married females who who have had families, and have performed all the maternal functions: and this is not only coincident with experience, but agreeable to that law of the constitution which awards the highest state of health to the *moderate employment* of every organ and function of the body.

But this *moderation* will not be observed *if* the mother be *always* nursing her offspring, and the infant be almost constantly receiving a supply of

food. Here, on the one hand, the system of the parent will be enfeebled; and on the other, the digestive powers of the infant will sooner or later be impaired. It is absurd to suppose, that nature has denied to the *young* of her most perfect work, the capacity for digesting the food she has provided: on the contrary, we know that the stomach is supplied with especial and extraordinary powers for this purpose. How is it then that we so frequently hear of children being troubled with acidity, flatulence,—in fact, with indigestion? The answer is obvious:—these symptoms arise from an erroneous system of feeding!

It has been already assumed as a principle, that every organ requires its period of exercise and repose, and that it becomes feeble, in proportion as it is over employed. Let an adult, with the strongest digestive powers, only make the experiment: let him take, to the extent of repletion, food as often as it is generally given to an infant; and in order to complete the parallel, let him use as much exercise as he is capable of, in order to set against the growth of the child; and let him say if he can continue this system for one week only, without suffering indigestion? But if nature, with all her wonderful resources in full operation, cannot bear this mode of excessive nutrition, how injurious must be its influence upon the feeble organs of infancy!

Nothing can be more absurd than the position,

that an infant cries only from hunger: on the contrary, its uneasiness is generally occasioned by indigestion; and the following is a faithful sketch of its frequent state, and of the curative methods commonly employed. It is first overfed, and then lulled into uneasy slumber, from which it no sooner wakens than it is again fed: it sleeps and wakens, and is fed again: after a short interval it cries again, not from hunger, but from the uneasy sensation produced by the presence of acid in the stomach. Every dyspeptic patient knows that it is difficult to distinguish the *craving* which is symptomatic of acidity, and the sensation of real hunger: *he* learns indeed by various circumstances—by experience—and reasoning, to discriminate the two; but an infant has not the same power of judging, and therefore no sooner feels uneasiness of the stomach, than it cries, and is gratified by food. Its meal is completed, and the child is quiet, from two causes; first, the acid is diluted, and its impression upon the nerves of the stomach is less considerable; and secondly, the sensibility of that organ is diminished, by its distension *primarily*, and by that distension acting, *secondarily*, upon the nervous system, producing a loss of energy of the brain, and consequent disposition to drowsiness. The sleep of oppression follows; but what is now the state of the digestive organs? The stomach is fatigued and enfeebled, and the source from which its supply of nervous energy

is derived, is irritated. And how is it proposed to remedy this state, but by a repetition of the same senseless treatment, and by continued excitation of these important viscera, till by and bye, the stomach is relieved from its load by sickness, or a dose of medicine.

It may be said, that children thrive and grow fat upon this system. Although the fact were allowed, it would afford no evidence in its favour; for there are some robust constitutions which no mischievous management will destroy, but which will rise superior to all the causes which operate their injury: and the accumulation of fat is by no means an evidence of health; but is very generally an expression of the system having received a superabundance of nutrition, from which it relieves itself by the deposition of fat; and it is also the frequent companion of a certain feebleness of the circulatory and absorbent functions. It is then highly desirable that infants should be in *good case*, but by no means that they should be loaded with *fat*. Another great evil arising from this system of over-feeding, is the necessity for the frequent exhibition of Godfrey's Cordial, Dalby's Carminative, and a hundred other vaunted nostrums, each perhaps more mischievous than its predecessor, but all agreeing in this one property, that of containing opium, for the purpose of relieving the flatulence, and consequent incessant crying of the patient.

Instead of these destructive plans, by which

the tone of the stomach is ruined in early life, and the foundation is securely laid for those disorders of that viscus, which we find so prevalent in after years; instead of all this unnecessary crying and pain—this early recourse to medicine in the hateful form of empirical remedy, or indeed in any form at all: only let a simple, rational, and easy method of treatment be adopted, and the *plea* for their exhibition will vanish. Only let the stomach be supplied with food of a proper quality—not in excessive quantity—and let there be an alternation of exercise and repose in the employment of its digestive functions, and all will go on well.

During the first month, the infant will generally pass its time between eating, sleeping, and dressing. It has generally been found, that six meals in the day, are abundantly sufficient for a healthy child; but perhaps in the first few weeks, a *seventh* may be allowed with *impunity*, provided the quantity taken at any one time be not too great, and that the infant be strong and robust. These occasions should be so regularly arranged, as to leave an interval between each of three hours during the day, and a longer period of rest during the night, when neither mother nor child ought to be disturbed. The night should be consecrated to repose; and this may most readily be managed; for healthy children are so much the creatures of habit, that they will easily fall into a systematic and regular plan of this kind—a plan

which will also contribute to their comfort and well-being : thus, the hours of six in the morning, nine, twelve, three in the afternoon, six, and nine in the evening will be the most convenient; and if in compliance with prejudice, another meal must be taken daily, let the first commence at five in the morning, and the last be taken at eleven at night. But this indulgence should never be allowed *after* the first month, when the regular six meals each day should be adhered to.

In this way, it will be found that children will sleep through the whole night, and produce no disturbance to their immediate attendants; while the parent's health will be preserved, and she will furnish a highly nutritious milk for her nurseling. It is indeed true, that from a very obvious law of the economy, which has been already referred to, such nurses will not have an *excessive quantity* of milk; but then this secretion will be possessed of more nutritive qualities; and its preparation will not make an injurious demand upon the constitution of the mother.

The evidence of the success of this plan is not to be sought in the *quantity of fat* deposited on the infant, nor in the *quantity of the milk* produced by the parent; but *in the unimpaired health and comfort of both*. According to the system of overfeeding, the anxious mother is a perfect slave to her infant, who repays all her overweening attention by pain, and tears, and sorrow : according to the plan proposed, the period of nursing is one of

health and comfort to both, and affords to either a good prospect of longevity. Let mothers then be conjured to adopt this method; and let them not be frightened by the assertions of ignorance, that it is impracticable; nor of prejudice, that it is destructive: reason and experience have proved its advantages, and it may be confidently affirmed, that a sensible mother never made the trial, and failed of success: and if it be practicable, it is surely worth struggling for, when forty-eight hours will remove every difficulty in the way of its accomplishment.

A hale constitution is the greatest boon that can be conferred upon the young; and prospective health is a far greater blessing, than a temporary and injurious gratification; a gratification, which even shortly ceases to be such, and loses its very nature; for the infant which is fed systematically, will have a far greater enjoyment of its food, than the pampered child of luxury, who never knows what real hunger means. The danger is, not that it should not get enough, but lest even under this restricted system it should take too much.

The *diet of the parent* is of too great importance to be entirely overlooked, though it is a subject upon which we cannot enter minutely. The plan which will be found to agree best, will be that which deviates least from the mother's usual method of living, provided that has been of a simple character. It should consist of a moderate sup-

ply of *animal* and *vegetable* food, one pint of porter, and one, or at the most, two glasses of wine during the day. All highly seasoned dishes, every deviation from simplicity of fare, should be avoided: more alcoholic stimulus than the quantity just mentioned, is not required, and will generally prove injurious. The object is to furnish for the infant, a highly animalized fluid; and a large proportion of animal food is therefore to be allowed, which will be infinitely better than three or four pints of porter, because it will support without stimulating, and produce a good secretion of milk without consecutive exhaustion. Where this secretion is too thick and small in quantity, and the system appears to require a larger proportion of fluid, than is furnished by the usual allowance of tea, the wine may be taken mixed with water, and *white wine of a light kind is always to be preferred.* When the parent is not very strong, an excellent plan will be found, in taking half a pint of milk the first thing in the morning, and again the last thing at night, which will communicate strength without excitement, and furnish the "matériel" from which the maternal secretion will be easily elaborated.

By observing these simple rules, and by securing undisturbed nights, even weakly ladies have made excellent nurses, and have been blessed with a share of health, they never knew

before, while they have experienced the delight of imparting the same to their offspring. Air and exercise should be taken in moderation; but great fatigue of every kind, and especially that which dissipates the mind, and enervates and exhausts the spirits should be avoided. Cheerfulness and contentment are also indispensable pre-requisites; and above all things anxiety and every depressing cause should be sedulously avoided. Anger and other stormy passions, are particularly injurious; and the parent should be careful not to nurse her infant while under the influence of this or any other over-excitement, since it is quite impossible, but that the vital properties of the milk, secreted under such circumstances, should be materially and mischievously altered.

To return however from this digression, there are females who cannot make good nurses, and there are others in whom it would be *wise* to abandon the attempt. There are those, whom nature has incapacitated for the performance of this delightful duty; and there are others whose state of health renders it unadviseable. The latter individuals are to be found, not so much among the class of weakly ladies, who, we have just seen, may by proper attention often nurse with great advantage, but, among those whose debility is dependent upon the evil influence of some pernicious habits of society, or upon some

morbid action of the system, whose present obscure and dormant powers will perhaps be aroused into energy by the process of lactation, and may too probably impress a similar morbid agency upon the infantile constitution. Thus have we often seen the children of consumptive patients early suffer from similar symptoms, and become the victims of this ruthless malady, even before their parents. In these and similar cases, the mother is bound, as an act of duty, to abandon the attempt to nurse herself; and it then becomes a question, whether she shall seek a foster-parent, and delegate a hireling substitute to perform the duties to which she is inadequate, or, whether she shall bring up the little one by hand.

From the principles which have been advocated, it must be seen that the weight of opinion is decidedly in favour of the latter method, which the author believes to be possessed of great and preponderating advantages, while it offers no insuperable difficulties; in fact, none which may not be surmounted with facility. From his own professional experience, he would say, that the latter were, cæteris paribus, the healthiest children: while he has never known it necessary to abandon the plan of regular feeding, except where the obstinacy or prejudices of the parent, prevented its having a fair trial. He believes too, that if this system be judiciously

acted upon, it will in no case be productive of augmented trouble; but then *systematic regularity* is of the first consequence.

Since every law of physical education should be founded upon a close observation of nature's own operations, and upon the nearest possible approximation to her own works, so should the choice of food be regulated by this unerring principle. The best substitute for the maternal aliment will be found in *new* milk and water, in the proportion of two thirds of the former to one third of the latter. The number and order of meals should be the same as when the infant is suckled; the food is given by means of a prepared bottle; and the quantity for each meal should be from three to four, or even five or six ounces, according to the size and age of the infant. The delicate and irritable stomach of young children is not yet equal to the digestion of vegetable matter, and therefore this, in its every variety of form must be interdicted. By degrees the proportion of milk may be increased, while that of water is diminished. Great care must be taken to exhibit the milk and water at *one uniform temperature,* and *that* as nearly as possible coincident with the warmth of the blood: the bottle also should be carefully washed with warm water, after every period of its employment, for if this precaution were omitted, a small quantity of the milk remaining in it,

will become sour, and will then communicate acescent properties to the next meal; the small portion of parchment with which the bottle is prepared, should be renewed, at least once in every day. For a similar reason, care should be taken, both in natural and artificial lactation, that the infant do not fall asleep while sucking; since a minute proportion of milk remaining about the mouth, will very soon become sour, and being swallowed on the next occasion of taking food, will easily give rise to indigestion, and pains in the stomach and bowels. This plan being pursued with undeviating regularity, the infant will thrive, and go on comfortably and contentedly; but if the *quantity* given be increased, or the *frequency* with which it is exhibited, pain and disorder of function, will be the inevitable consequence. It will often happen, that under this management, the bowels will require some slightly aperient remedy; an indication which will very generally be accomplished by a little manna, added to each portion of milk and water; but upon more important occasions, a few grains of Henry's magnesia, or a tea-spoon full of castor oil, may be given with advantage. In spite of every precaution, the child will sometimes take too much, and acidity of the stomach, flatulence, and consequent pain will be produced; in these cases, the warm bath, general friction upon the bowels, and the occasional exhibition of the

rhubarb mixture * will be found useful. But we are here treading on the diseases of children, a subject which is not now before us, and we retrace our steps.

Before we consider the process of weaning, we must make a few remarks on *sleep*. It is a common observation that sleep contributes as much to growth as food; it is a remark arising from obvious fact, and which cannot be distorted by prejudice. Those who derive this consequence do not comprehend the reason of the fact, or perceive how forcibly it impugns the validity of their own system of over-feeding. The observation is however true of *natural sleep* only, for it is that alone which is refreshing and beneficial; and it is so, for the following reasons:—

Because, the process of digestion goes on more perfectly (as we are taught by the example of animals) if the sensorial energy be accumulated upon the stomach, than if it be expended upon a variety of other objects:—

* The following will be found a most useful formula in these cases:

Rhubarb,
Magnesia, (calcined) of each twenty grains,
Laudanum six drops,
Syrup of Poppy one dram, (fluid),
Peppermint, or Dill water, two fluid ounces;
Dose, a tea-spoonful occasionally.

Because, by the continuance of this state, the infant is saved from an unnecessary meal :—

And *because*, the energy of the brain is recruited by repose, and is thus rendered adequate to the purpose of maintaining the full vigour of all the organic functions, instead of being exhausted upon fruitless, and unavailing, if not mischievous exertions.

Natural sleep should never be *disturbed.* As no opiate direct or indirect should be given to procure it, so also an infant should never be awakened, but suffered to sleep on, until it arouses of itself, which it will inevitably do, when the wants of the system demand a supply of food. It will generally happen, that when the nurseling is not overfed, and is healthy, it will at first sleep a great deal ; but there are children possessed of highly irritable constitutions, in whom a great degree of wakefulness is observed ; this will be superseded by air and exercise, proportioned to their strength and age, but always to the extent of diminishing the irritability of the brain by *inducing moderate fatigue.*

Sleep is never to be procured by means of *opium*, or of *rocking ;* the two are classed together, because they both operate on the same principle, though in different ways, viz. by producing congestion in the vessels of the brain. The era of cradles is happily gone by, but there are still various succedanea, which are all erroneous in principle, in so far as they allow of a rocking

or other analogous motion, and as they accumulate too much heat about the infant, and do not sufficiently allow a free circulation of air. The child should be always accustomed to sleep upon a mattrass, without a pillow, and to be laid down awake; it will then slumber peacefully, if it be well and its system require repose: and if not, it had better be exercised and amused, than lulled into the somnolence of disease. If in compliance with custom, it must have a pillow, it should be composed of some hard and not easily compressible substance, which should also be a moderately good conductor of caloric, but it will be far better without *any;* and unsophisticated as it is by nature, it will require none, and will as easily obtain the good habit of sleeping without, as the bad one of finding a soft pillow indispensable. Parents must not be satisfied with having banished cradles, cots, and every other similar substitute from the nursery; they will have done good by halves only, if a *rocking-chair* be left behind, or if rocking be ever permitted. An infant may be soothed in its little sorrows, and thus the calm preceding sleep may be *wooed,* but it should never be *forced* by rocking, or any other motion of a kindred nature.

Let it be remembered that in this particular, children will either go to sleep quietly, or will become the torment of their attendants, and will ever require the opiate which has been for a few times administered; this is one important

reason why such a practice should be stigmatized. But let parents be deeply impressed with the injury they do their offspring, by considering the fearful risk, at which sleep is obtained by the instrumentality of rocking.

First, the *immediate effect* of this motion is to produce congested brain, and sleep as its consequence; not however, *natural repose*, but the slumber of disease—that which enfeebles, not invigorates; for the removal of this state of congestion, a process of reaction is established—the circulation through the brain is quickened, and the equilibrium is restored; but this morbid operation frequently repeated, gives rise to a degree of diminished energy, which predisposes that organ to congestion from slighter causes on the one hand, and on the other to irritability and its associated wakefulness, furnishing a pretext, and excuse for a repetition of the same miserable treatment.

Secondly, the remote effects of this absurd and noxious custom are to diminish the power of the brain, and its consequent capacity for the acquisition of knowledge;—to increase its liability to vascular fulness, and develop the tendency to convulsion during teething, or any other of the more common irritations of infancy: —to augment the facility with which reaction of its vessels may be excited, and thus render it easily susceptible of that morbid state, the termination of which is very generally hydro-

cephalus;—and by its loss of energy, to interfere with the due supply of nervous influence to other organs of the body, giving rise at this period of childhood particularly, to disorders of the digestive function; this function suffering *most*, because it is the *most employed*, and requires the largest share of cerebral support. Enough has surely been said to secure the entire abandonment of this dangerous custom, the injurious influence of which, is so extensively felt—so universally operative.

It is desirable that the rays of *the sun* should not be permitted to fall upon an infant during sleep; and that upon its awakening, it should receive the light as *directly* as possible. For this purpose, as well as that the abundant secretion of saliva may find a ready exit, the child should be laid upon its side, and with its face directed towards the window, taking care by means of a green blind to defend it from the impression of an intense pencil of light. The object of these precautions, is to avoid irritation of that important organ the eye;—to prevent a habit of contracting the brow, or pinkering the lids, and to obviate any tendency to obliquity or squinting.

When the infant is carried by its nurse, it should be always in the horizontal posture, for the first three months; *before* which time, it should not be permitted to be *held erect*, much less to be placed upon *its feet*. It is also desirable, when it does sit up, that it should be

carried alternately and indifferently upon either arm of its attendant, who should always be of a sufficiently athletic form to accomplish this process without difficulty; or she will seek to remedy her own feebleness, by constituting her side a point d'appui for the baby's knees or thighs; thus producing a degree of pressure, which may exert an injurious influence upon its growth and configuration. Let not these little precautions be considered as trifling, or despised as unworthy of attention; nothing which may possibly affect the health, comfort, or due proportion of her infant, can possibly be beneath a mother's care.

Weaning.—The process of *weaning* is generally invested by the anxious parent with many foreboding anticipations; and if by this term be understood any sudden change from its diet of already animalized food, to one which entirely requires a process of elaboration in order to bring it into this state,—then, indeed, is it a period of fearful interest, and one of great moment to the infant. But sudden changes should always be contemplated as inadmissible; and the transition from its *entire* dependance upon the parent, to its *final* relinquishment of the maternal support, should be *gradually* effected.

Having brought the little nurseling to the period of four months old, the first alteration in its system of diet, should be the substitution of one meal of vegetable matter in the day, for

one period of sucking. It will now therefore, receive five meals from the mother, if indeed it should still continue the habit of taking food six times in the twenty-four hours. But it will be generally found that an infant, which has been brought up upon the plan before described, not only will not *require* more than *five* meals in the day, but will not *easily be induced to take more;* there will not be found an interval, in which a sixth can with propriety be administered; so that under present circumstances, it will very commonly be taken to the parent only four times in the day.

Man was destined by nature to be an omnivorous animal, and it is clear that she could never have intended him to take animal food, before she had furnished him with teeth to divide it; consequently, the first change should be of a vegetable nature, and should consist of that which does not require mastication. The function of digestion is to be strengthened by exercise, and it is to be gradually prepared, for the great variety of objects over which its power is to be exerted. For this purpose, gruel, arrow-root, baked flour, panada, and a variety of other farinaceous matters, may be selected;—but in general, none will answer better than the tops and bottoms prepared by Lemann. Whichever of these several articles may be selected, it should be *regularly* given, and at *one certain hour;* the stomach will not yet bear frequent and ca-

pricious changes. This system may be pursued for two months, after which the infant may be nursed only three times in the day, and receive its *two* meals of farinaceous food. By this plan the maternal milk will become more highly animalized, and the stomach of the child will be gradually prepared for solid animal food.

When the infant has completed its seventh month a still further change may be effected: it should be suckled only twice in the day; it should receive its two farinaceous meals as before, and the fifth may partake of an animal character, by mixing good mutton or beef broth, or the gravy of these meats, with some bread, so as to make a compound of partly animal, partly vegetable matter. The objects of this change, are, first, that the weaning may be as gradual as possible; and, secondly, that the stomach should not be deluged with gravy, broth, &c. in their simply fluid state. It should never be forgotten, how difficult of digestion are fluids in general—how fatiguing to the stomach are all soups and similar articles in themselves; but when mixed with bread, rice, pearl barley, or any other vegetable matter, which will give them a proper degree of consistence, they will be found to answer well. In another month, the infant is to be nursed only once during the day; and the intermediate meals, will be alternately the proposed mixture of animal and farinaceous matter, and the simpler fare of tops and bottoms.

Finally, when the little nursling has completed its ninth month, it is to be altogether weaned, and at this time a still greater change in its diet may with propriety be effected. Where this system has been adhered to, the process of weaning, instead of being one of difficulty and sorrow, will be most easily accomplished, and will never produce inconvenience to its subject. Like the plans before mentioned, if steadily pursued, it will not fail to secure the health and comfort of all parties: and the final loss of the maternal support will never be felt by the constitution.

At this time the infant will generally have acquired four or more teeth; and now, if not before, should commence the important action of *mastication*—the sine quâ non of good digestion. If the simple movements of childhood be attentively watched, it will be observed, that this is in a great measure an instinctive or automatic act; but it is so frequently impaired by the early acquired habit of swallowing rapidly and indiscriminately, every atom of food placed within the mouth, that the child needs to be taught afresh its importance. The object of mastication is two-fold, first, to divide and break down the food into minute portions, so as to expose the largest possible surface to the action of the saliva; and, secondly, to promote a regular and considerable flow of that fluid, and its intimate commixture with the food, in order that

it may be partially dissolved by it, and that the whole may form a pultaceous mass, well calculated for submission to the operation of the gastric juice. It will now be seen of how great importance is this first action, of the first developed sense, the taste; and wanting which, how necessarily imperfect, will become the process of alimentation. Parents should, therefore, be particularly careful to induce *a habit* of regular and deliberate mastication, and this will be best accomplished by giving the child a tough crust of bread, which will amuse it long, and form a good basis for the exercise of its masticatory powers.

Animal food in small quantities, and in substance may next be given once a day, and in proportion as the infant masticates better, its food should be less fluid, and more solid, in order to establish that harmony in the digestive function which is so necessary to its perfection. There still exists in the minds of some individuals a prejudice against animal food; it is, however, founded in error, and has arisen from the observation of cases in which it has been given to excess, or where it has not been of a proper quality. Mistakes on either side are frequently made. Animal food is recommended for children, and *therefore* they are dosed with it several times in the day; or it should be of a light nature, and easy of digestion, and *therefore* they are supplied with fish, poultry, veal, lamb, &c. &c. and above all with stewed meat!! This is altogether

wrong, and a few hints on this subject are subjoined.

Except in particular cases, animal food in substance need only be taken *once* in the day, and this will materially contribute to the strength. Children so fed, will be more robust, and stand possessed of a firmer muscular fibre—better stamina—and more extensive power of resisting disease, and of bearing up under its attack, than those whose diet has consisted of vegetables, pudding, &c. The countenance of the latter is generally sallow; their flesh is flabby; however fat they may become, they are nevertheless feeble; they possess a weak muscular fibre—are inadequate to much exercise—are not lively and active—are easily susceptible of slight causes of morbid action—and do not recover kindly from their little maladies; they are the soil for disease, and easily fall victims to scrofulous predisposition. On the other hand, an excessive quantity of animal food, produces plethora, predisposes to inflammatory action, and gives rise to irritation of the several important viscera—essentially linked together as they are in producing the phenomena of animal life.

It would be well to attend to the following precepts in the choice of food:—

First, all white meats, and all young meats are difficult of digestion; hence, fish, fowls, veal, &c. &c. should not be chosen for the diet of children in general.

Secondly, all sophisticated food, all meat dressed a second time is difficult of digestion; hence, hashes, minced meat, &c. should be avoided. The appetite of children needs no provocative; their diet should be simple, and a smaller quantity of plain food will be more nutritious, than a larger proportion of that which has undergone a piquante process of cookery.

Thirdly, in general boiled meat is not so easily digestible as that which has been roasted, especially if it be thoroughly done; the more nutritious parts will have been dissolved, and the fibrous remains are fatiguing to the stomach. Where boiled meat is given to children, it should be prepared by placing it in a *small quantity* of *cold* water, gradually heated up to the boiling temperature, and then suffered to boil slowly, or rather gently simmer, till it be sufficiently, but not over-dressed, after which the broth and meat should be eaten together.

Fourthly, old meat and red meat, and therefore mutton and beef, but particularly the former, are the best suited to the digestive powers; and as often as may be, that which has been *broiled* or roasted. There can be no objection to cold roasted meat, for the food of children, but it should never be warmed up again. It is desirable that mutton or beef should have been killed a considerable time before it is dressed.

Fifthly, much fatty matter, and particularly when warm, is undesirable, and therefore should

be avoided, although it is best to accustom the stomach to take small quantities of fat, especially when cold, in order that it may be habituated to its use, and escape unpleasant singularities in after life. Butter is never necessary, and very generally hurtful. As children almost always possess a tendency to acid stomach, sugar should be avoided, except in very sparing quantities. Sauces and pickles, of every description, should never gain admittance to the nursery table.

Sixthly, the common beverage of the young should consist of the most simple fluids; of which, milk and water, or barley water, will form the best menstruum for digestion. But as this process does not require much fluid assistance, while it is rather impeded than not, by any considerable dilution of the juices which nature has prepared for this purpose, it is desirable to be almost niggardly in the supply of liquids: and except where a bad habit of frequent drinking has been contracted, it will be always found that there is little thirst, where there is a good digestion. Where thirst *is* present, irritation of the mucous membrane of the alimentary canal may be safely predicated; and the parent will do wisely to suspect either too large a supply of food, or too complicated a bill of fare.

Seventhly, the diet, however, is not to be exclusively animal: even with the principal meal, a certain proportion of vegetable matter should be always taken; and pudding may be sparingly

added, *after* a proper quantity of animal food has been eaten. Parents, however, should be very cautious with regard to the *quantity* of either article. Pudding is generally to be preferred to other pastry. Ripe fruit in its season may also be allowed, but with a judicious, and perhaps what might be termed a parsimonious ration; and in the winter, dried fruit may cautiously supply its place: but in all these cases, *moderation* should never be forgotten. It will also form a good principle for the recollection of parents, that as the discretion of children cannot be relied upon, *they* should be careful to decide when these *indulgences* should be granted, and when they ought to be withheld; always keeping in view, that it is better to furnish their table with simple and insipid articles, in order that appetite alone may induce them to eat,—that appetite which will never forsake them while in health, and with which they will enjoy a dry crust of bread infinitely better than the pampered victim of luxury and refinement will its bread and butter, with superadded sugar, as an extraordinary solicitation of the palate. In proportion as children grow, they require and take a larger quantity of food: it is therefore most desirable to possess a criterion by which we may judge of the reality of their wants; and none is better, than the simplicity and insipidity of the supply afforded them.

Eighthly, there are peculiarities of individual constitution, which will render necessary the ob-

servance of a particular diet. Where the infant is endued with a lively susceptible system, and the sanguineous temperament is strongly marked, this should be sparing, even approaching to abstinence, and should consist less of animal, and more abundantly of vegetable food, than where the constitution is of a cold phlegmatic disposition, and where a scrofulous tendency prevails. This remark is of still greater importance, when the predisposition has been already developed, and inflammatory maladies on the one hand, or glandular enlargements, rickets, or other symptoms of scrofula have shewn themselves.

CHAP. VI.

ON DENTITION—MODE OF FACILITATING THAT PROCESS — PRECAUTIONS NECESSARY TO BE OBSERVED.

After considering the several varieties of food, with which the infant is to be supplied, it is necessary to make a few remarks on the organs provided by nature, for the mastication of that food, viz. the teeth. About the seventh or eighth month, the middle teeth of the lower jaw are generally first cut: these are followed, in three weeks or a month, by the corresponding ones of the upper jaw: then the two lateral teeth, both below and above; and so on in succession, until the first or temporary set is completed, about the end of the second year. This process however sometimes commences a little earlier, and is occasionally protracted a little later.

It is not now our design to enter upon the disorders incident to teething; we have only to consider the best mode of facilitating the completion of that function, and of preventing any of its attendant maladies. The teeth are immediately invested by a little fibrous membrane; and it is usually *before* their escape from this covering, *not*

when they are simply hidden by the gums, that the most violent constitutional symptoms are produced. The remedy for this source of irritation, does not consist *in lancing the gums*, but *in liberating the tooth: the former* operation will afford no relief, except that which is dependent upon the loss of blood from the neighbourhood of an inflamed part: the latter will sometimes instantaneously mitigate the symptoms. But then it will not be sufficient that the gums be scratched, or that the lancet be passed down to the tooth; it must also completely divide the investing membrane. If only a few fibres of that structure remain entire, they will prevent the escape of the tooth itself, and the morbid state will not be relieved; but if *every* fibre be *freely* separated, the symptoms depending upon this cause of irritation will vanish as if by enchantment.

Where the plain and simple fare before described, has been regularly observed, it will be found that the work of dentition usually proceeds without difficulty, requiring only attention to keep the head cool, and the bowels open by the simplest remedies. But under *other* circumstances, or in some highly susceptible children, the local irritation will excite considerable febrile reaction; but particularly, will manifest its effect upon the nervous system, producing convulsions, disturbed sleep, frightful dreams, and a variety of other consequent morbid actions. These symptoms are caused by the pressure of the teeth upon

the irritable fibrous structure which invests them: remove the cause, and the effect will cease. Let not then prejudice operate the prevention of this salutary remedy: let it not interfere with the *completeness* of the curative plan, for upon *this* will entirely depend its success.

Parents are not to expect the immediate appearance of the teeth, although they may have been set at liberty. It has been stated, that the period of greatest irritation is long before they are ready to ulcerate the gum, and therefore it may be long before they make their appearance; but the morbid effects will be removed. One caution is here necessary: it is not every disorder of infancy which is dependent upon the irritation of teething; other sources of local mischief may exist in some one organ or function of the body: and although about the known period, when different teeth must be preparing for their exit from their imprisoned state, no harm will ever result from dividing their investing coverings; yet much evil *may* arise from carelessly concluding that this is *the source* of irritation, and assuming it as the sole cause, without sufficiently considering whether there may not exist in the system some other disordered action, which *may* perchance form the first link in the chain of morbid sympathies.

When no surgical treatment is required, and only a slight degree of pain, and local heat and fulness are present, the little creature will derive

much comfort from having the gums frequently rubbed with the finger; and it may be permitted to masticate any tough but not very *hard* substance, since the latter might occasion pain from pressure with it upon an inflamed surface. When the gums are highly irritable, and much swollen, the application of a leech to them would be useful; and when this cannot be accomplished, two or more leeches may be applied behind the ears: but in general, the liberation of the tooth will produce that calm of the system, which will be the harbinger of returning health.

There are some persons, who object that we ought not to interfere with nature's processes; as if an infant placed in civilized society could ever be considered as in a state of nature! as if these very objectors themselves were not a mass of sophistications; and as if nature did not sometimes fail in her wise intentions, requiring the assistance of her powers where they are inadequate, and the repression of her well-meant actions where they are inordinate.

During the work of dentition, it is always of importance to keep the head moderately cool, and to observe a greater abstemiousness of diet, often abstracting animal food entirely. When a disordered state of the bowels exists as a complication of this process, it should not be checked, but rather encouraged by the exhibition of small doses of magnesia. Under these circumstances, a flannel bandage applied over the whole abdo-

men is of the greatest possible service, and the warm bath will always be useful. Where, however, there exists a disposition to convulsions, the bath should not be prolonged far, or too frequently repeated, since under these circumstances, it may have a tendency to produce congestion in the vessels of the brain; it is here that the *mustard foot bath* will be productive of more decided advantage. But when any threatening malady exerts its influence upon the system, the eye of medical supervision is indispensable.

The temporary set of teeth commonly begin to be shed about the seventh or eighth year, and to be replaced by the permanent ones, which occupy the situations of the former. This change is generally accomplished without any constitutional distress. It often happens, that on the first teeth being pushed off, there is not sufficient room for their successors; and in order to prevent great deformities at this period, the mouth should be frequently inspected by a professional dentist; especially where there are threatened irregularities of growth,—where there is a deficiency of space,—or where the teeth press too much upon each other.

Two important considerations must here be noticed, in order to preserve the teeth: first, for the purposes of cleanliness, they should be rubbed with a soft brush, and a little water only, night and morning; and secondly, all portions of food which have not been swallowed, should

be carefully removed after each meal; since these remaining about the teeth, often give rise to those decompositions which terminate in the loss of their healthy structure,—a loss, not only of consequence to personal appearance, and personal comfort, but also of great importance to the health and longevity of the individual.

CHAP. VII.

DEVELOPMENT OF THE LOCO-MOTIVE FUNCTION —CAUTION AGAINST PUTTING AN INFANT EARLY UPON ITS FEET—MUSCULAR EXERTION DEPENDENT ON VOLITION — DEVELOPMENT OF THE FUNCTION OF EXPRESSION, AS CONNECTED WITH THE MUSCULAR SYSTEM—PHYSIOGNOMY—LANGUAGE, NATURAL AND ARTIFICIAL.

The development of the muscular power, and particularly of the loco-motive apparatus, will now form an important object of consideration. The first actions of infancy are altogether automatic, independent of the will, and characterized by no particular design; yet they serve to strengthen and increase the muscular fibre, and thus render it adequate to those voluntary exertions which it will presently be called upon to perform.

After a few months, it will be observed that many of the child's motions are subservient to volition; and that they are directly, though imperfectly (because the harmony between the will, the nervous system which conveys its notices, and the muscles which obey them, is not yet thoroughly established) employed for the attainment

of some particular object. Nurses are too apt to avail themselves of the first intimations of these feeble exertions, and to promote the action of walking; their great object of desire is to get the infant upon its legs. This process, however, should never be hastened. If a child walks before the bones are strong enough to bear the superincumbent weight, these will yield, and a greater or less degree of deformity will be the consequence; the legs will become bowed, or curvature of the spine will be occasioned; and all this for the sake of indulging the indolence of the nurse, or the less pardonable vanity of the parent. The wish and aim of both, should *not* be however to have the infant *early* upon his legs, but to procure the development of the muscular and bony systems, so as to obtain their fullest power, and to secure the greatest possible degree of gracefulness and strength. In the pursuit of this object, no artificial help should ever be given to the little pupil: it *may* be exercised in various ways, and when eight or nine months old, it should be placed upon the carpet and suffered to crawl about according to its will. When it has strength sufficient for other actions, it will get upon its feet, —an event, which however joyful, ought never to be urged. The consequence of leaving this process to nature, will be, that although children will not run alone till a much later period, parents will be abundantly rewarded for their patience, by the firm and graceful step, and upright forms of their offspring.

The loco-motive function is depending upon muscles, and the nerves which supply them, as the medium of communication with *the brain:* the muscles being incapable of action without the influence of the will; and the power of volition, not residing in the nerves themselves, but being transmitted through them from the brain. Hence their reciprocal dependence, and the necessity for their mutual integrity, in order to ensure muscular motion. There is a point in our researches beyond which we cannot advance: nature has ordained a barrier which reason cannot penetrate; and the Almighty Author of nature has fixed a limit to our intellectual pursuits, perhaps in order to humble the pride of man, and to prove to him, if he will listen to its voice, that this cannot be his final and most perfect state of existence. Thus, in the present instance, we know nothing certainly beyond the explanation which has been just given: we know not *how* the will transmitted through the nervous system, *produces* muscular motion.

The attention will not be *confined,* at this time, to the development of those muscles which are concerned in preserving the body upright, and whose perpetual agency alone abstracts man, the lord of the creation, from the universal law of obedience to the influence of gravitation; or to those by whose instrumentality progression is accomplished: there are other sets of muscles to be employed;—such as those by which he

takes hold of external objects; those destined to the organs of sense, for the purpose of applying accommodating, or removing these from the im mediate contact of their respective excitants; those by which voluntary expressions are produced, as gestures, and articulate sounds; those which belong to the variety of function, of the organs destined to the nutrition of the body,—as mastication, deglutition, inspiration, &c. All should be exercised in their degree, and this very exercise will procure amusement for the waking hours of an infant.

Of these actions, the minute detail of which must be left to the parent, the most important is the exercise of the muscles, which are concerned in the function of expression; since their development, and its consequences, forms the connecting link between the individual and society; since the *expression* of the countenance will be pleasing or the contrary, accordingly as the muscles destined to the manifestation of particular emotions, of an agreeable character are called into exercise; and since the frequent demand upon these very muscles will necessitate the employment of those benevolent feelings, affections, and passions, whose exertions will become more energetic from repetition; and will acquire, at once, the power of habit, as well as will be strengthened by the growing influence of reason and the understanding.

Parents will do well to consider the extreme importance of early finding occasion for the de-

velopment of these kindlier emotions, in order that they may do all in their power to stem the torrent of stormy passions which are inherent in our fallen nature, and which so readily shew themselves upon the slightest contradiction. If little can be accomplished in the way of correction, much *may* be effected, by rousing and bringing into action, all that we most wish to cultivate, and which constitutes the individual an amiable character. This subject will, again, come under our notice, in considering the moral education of the young: and we shall here only remark further,—that the function of expression is addressed to the eye, the organ of touch, or the ear. The two former may be included under one term,—*gestures;* and may be subdivided into *physiognomy,* and those assistant actions which give energy, or point, or pathos to *expression:* the latter constitutes another mode of the same function, and is dependent upon the voice.

Physiognomy constitutes an essential distinction between animals, and man, the features of whose countenance are infinitely varied by corresponding emotions. This variety of expression is performed by forty-five muscles, and two different nerves; one of which furnishes the muscles of ordinary motion, while the other supplies those particularly destined to inarticulate language; and which (according ro the recent discoveries of Mr. Charles Bell) is larger and more complicated in animals, in proportion as their

countenance is more expressive. But, above all, the voice is the great organ of expression, with its train of articulate sounds and subordinate manifestations ;—such as the actions of sighing, yawning, sobbing, laughing, &c.

Language may be of two kinds ;—that which has been termed *affective*, or which follows irresistibly from the influence of feeling, and is strongly depicted in the countenance ; and *conventional language*, or that which results from the necessity of a mutual interchange of intelligence, and which comprehends articulate sounds, rendered signs of particular ideas, by the the intellectual faculty, and infinitely diversified and modified by the tongue : these leading to *artificial language*, elementary sounds, letters, vowels, consonants, &c. &c. But we cannot now pursue this subject, which will yet come before us at a later period of our investigation ; the chief object of its introduction in this place, having been to excite the attention of parents to the former of these subdivisions.

CHAP. VIII.

INFLUENCE OF EXTERNAL PHYSICAL AGENTS—CLIMATE—SPRING—SUMMER—WINTER—AUTUMN—GRADUAL ACCLIMATISATION—PRECAUTIONS—INFLUENCE OF VICISSITUDE—HOW GUARDED AGAINST—HOW RENDERED USEFUL—HOW THE SYSTEM MAY BE FORTIFIED AGAINST IT—PARTICULAR PRECAUTIONS REQUIRED BY EACH SEASON—INFLUENCE OF THE SEASONS UPON THE MENTAL MANIFESTATIONS, AND UPON THEIR ORGAN, THE BRAIN.

We have now conducted our little nursling through some of the earliest years of infancy; and we have to trace, still further, many of its opening connexions with external nature, and with society; together with the gradual widening and development of those affinities, and their influence upon the animal system.

And first, we shall premise a few remarks, with regard to the influence of the physical agents by which the child is surrounded; and on the best means of rendering available for its good, all that is useful; and of protection from all that is injurious. On a subject involving consequences so momentous, such a review of the relative situation of man, at his first entrance into active life,

cannot be trifling or useless; but will lead to results, calculated to secure the health and well-being of the young.

The influence of climate and situation upon the character of the bodily functions and mental manifestations, has been greatly over-rated on the one hand; and, on the other, has not been sufficiently appreciated. The middle course will probably be found correct, and this truth will be established, that the system does acquire a certain degree of *character* from the air it breathes; and *which*, however it may be modified in after-life by varying circumstances, will still cleave to the individual; and form, to a certain extent, the light and shading of that group of phenomena, the assemblage of which is termed *the character*.

The correctness of this observation is rendered apparent, by a moment's glance at the *variety* of national feature, although marked by the same advanced stage of civilization; and especially by contrasting the inhabitants of the Torrid Zone, with those of more northern countries. Our immediate object, however, is with the offspring of a temperate climate; and, more particularly, with the nursling of our own happy Island, whose infancy, though it may have been cradled in storms; though November's fogs may have hovered around its earliest days; and though it may have been exposed to the endless vicissitudes of our ever-changing atmosphere, has nevertheless been protected by institutions the

most beneficent; by an advanced stage of social refinement; by the benignant influence of a paternal government; and by as large a share of intellectual worth, as will be elsewhere found.

It has been already remarked, that one object of physical education, should be to accustom the constitution to the changes we have alluded to, so that it may be brought to bear, with impunity, not only the cold and humid character of our springs; the occasionally intense heat and dryness of summer; the damp fogs of autumn; and the severities of winter: but the rapid transitions of temperature; the influence of spring, summer, autumn, and winter, in *one* day. It will be well to consider, shortly, the operation of these causes upon human health.

The general coldness of the spring, an atmosphere loaded with moisture, and the relaxation consequent upon the fitful gleams of sunshine and its occasional warm rays,—together with the rapidity with which each change succeeds the former state;—predispose the constitution to attacks of catarrh; acting upon different individuals, according to their peculiar morbid tendencies, in a very dissimilar manner: producing common cold in one; sore throat, in another; cough, in a third; affections of the bowels, in a fourth; and rheumatism, in a fifth: all, however, giving rise to those general irradiations from local malady, which we characterize by the term,—febrile re-action, or fever. The great sphere, upon

which the morbid impression is first made, is the skin, and the mucous surface of the lungs. It is upon these analogous structures, that the air, and each morbific agent with which it is impregnated, acts: and it is by these, principally, that the baneful agency of cold and moisture is received. The peculiar character of this state, is, that it carries off the warmth of the body, and checks insensible perspiration, even more rapidly than dry cold; at the same time that the nervous system is rendered more susceptible by that reviving quality of the vernal atmosphere, in which nature rejoices, and which we all feel, in a greater or less degree, in the buoyant lightness and elasticity of the animal spirits.

To this state of constant change, succeeds the more steady warmth of summer:—a period, invariably marked in our climate by the diminution of disease, and of consequent mortality. When, however, as it sometimes happens, the heat is very great, or long continued, and accompanied by a considerable interval without rain, a febrile state of the system is produced, which may be relieved by perspiration. It may frequently occur, that the excessive loss thus occasioned, will disturb the balance of the circulation; and that some one organ will be the sufferer,—more commonly the head, the liver, or the mucous surface of the stomach and bowels; giving rise to a state of irritation, which is manifested in the first instance, by excessive thirst; and is aug-

mented by the great quantity of fluids taken in consequence, upon the mistaken principle of allaying that thirst. Under these circumstances, the appetite generally fails; the breathing is oppressed; and the whole system becomes languid. Another source of disease, during this period, is, the imprudent exposure of the body to a stream of cold air, (and that air blowing usually, in our hottest weather, from the east and north-east,) in order to get cool; in consequence of which, the secretion from the skin is checked, and congestion in the digestive organs follows,—occasioning fever, and perhaps, inflammatory disease.

After a dry hot summer, there generally succeeds a warm and moist autumn; the effect of which is rapidly to increase the list of sickness. The animal frame has been previously excited, even to a state of irritation; and now, in the feebleness of exhaustion, it is exposed to a still more powerfully-operative cause of debility and relaxation. The maladies of this period are consequently marked by a greater degree of intensity; by exasperation upon slight causes; and by diminished power of vital resistance; so that the salutary efforts of the system are less energetic. During this season we must not forget to particularize the influence of fruit, abundantly taken into the stomach, already irritated by the preceding heat, and therefore predisposed to morbid action; while this tendency is increased by the

alternations of temperature, during the long nights, which are now become cold, and always damp. Hence the more violent disturbance of the alimentary function. A new source of morbid action is also developed, by the quantity of vegetable matter in a state of decay; and undergoing those changes, during which, certain gaseous products, of a noxious quality, are set at liberty, and operate upon the human system in a manner unseen,—unknown; but which we have every reason to believe, gives rise to disease; and which, if it do not, still unquestionably communicates a prevailing character to *other disease*, and stamps it with increased obstinacy and malignity.

To this state succeeds the cold of winter, and that contraction of the surface, which is precisely opposed to the preceding relaxation: that shrunk, and almost bloodless state of the capillary cutaneous vessels; that consequent diminution of transpiration, and dryness of the skin, which throws the blood upon the interior, and produces too great a degree of congestion there, and subsequent reaction, in order to establish the equilibrium of health. The lungs are often irritated, not so much from the impression of the temperature of the air immediately upon them, as from their suffering by sympathy with the skin. To children, with whom the circulation is always quicker, and more readily excited, than in the adult; and who, at the same time, by no means possess, *an adequate and compensating amount of*

strength to support the increased action, the effects are often of very serious consequence, and the organs of respiration commonly suffer first.

It is a perfect mistake, though a very common one, to suppose that *cold is healthful.* A certain degree of cold is, indeed, favourable to the strength and comfort of those who are strong enough *to bear it;* but it is destructive to *feeble life.* Many children will not sustain well, the impression of a low temperature, if they are *fatigued,*—that is, if they are *feeble:* and generally, it is the robust only, and those who possess strong stamina, that can bear a prolonged exposure to its influence. There are those who will doubt the assertion, that cold is injurious to human health: let them ask their medical attendants; let them consult their own parish registers; let them, above all, refer to the bills of mortality; and they will find the number of deaths, *always,* in proportion to the severity of the winter; *always* arriving at their maximum in a season of extraordinary cold; existing at their minimum during mild winters; and varying in their mean results between these extremes, exactly as the character of the season may lean to one or other of these states. Moderate cold, or that which is proportioned to the strength of the system, will contribute to the tone of the muscular fibre, increase the appetite, and prove a beneficial stimulus to health.

How then can the morbid influence of these seasons be guarded against? How can they be

rendered useful to the young? How can the body be fortified against the innumerable changes? And how can the individual be prepared to rise superior to them? These objects are to be accomplished, by the constant employment of cold sponging, every morning, to the whole body; by the use of flannel, worn next the skin; and by every prudent exposure to the vicissitudes of weather. The first of these diminishes the susceptibility of the surface; daily removes from it the accumulation of insensible perspiration; constantly gets rid of the unnecessary cuticle; braces the extreme vessels; and gives rise to that salutary reaction, by which the tone of health is improved: thus, at once, by its impression upon the nerves of this sensible membrane, the skin, diminishing its irritability, and giving it a greater power of resistance to the influence of morbid agents. The utility of flannel rests upon its being a bad conductor of heat; and, by this property, preserving a steady temperature; preventing the caloric of the body from being too rapidly abstracted, and maintaining the entire surface in a state of uniform healthy secretion; precluding the check which must, otherwise, be frequently given to the function of the skin; and which, when once communicated, can only be removed by that reaction, which constitutes the phenomena of cold and fever. It must be recollected, too, that under exposure to a broiling sun, flannel will keep the body cool, by excluding the

burning rays; and will prevent that febrile state which is the common consequence of insolation, by keeping under the excessive temperature which prevents perspiration; and by obviating the chill which is so frequently experienced from sitting in a stream of cold air, after the body has been heated by exercise.

The function of the skin is so all-important, that to preserve it in health is worthy of our first care. A precaution of great consequence, arising from this principle, is to take children out for exercise, when they are sufficiently *warm* to keep up the temperature of the surface by the exertion of walking; not, as is too frequently the case, to take them out *cold*, in order that the body may be in the same state with the atmosphere. This is a most mistaken idea, as well as a most mischievous prejudice. Instead of children being driven from the nursery fire, that they may be *kept cool*, the greatest care should be taken, early in our springs, that they should go from home *warm*; so that the cold moist air, should not be able, suddenly, to abstract such a proportion of the heat of the body, as to induce an unnatural state; but that it should possess a superfluous quantity, with which it may slowly part, until exercise shall have promoted that salutary glow, which will preserve the temperature from being morbidly depressed. Notwithstanding every care, by the time the little pedestrians return to the nursery, the body will often have been much

cooled down; and now it is important to restore its regular heat *gradually*; and, on no account, to run immediately to the fire for this purpose. The effect of this sudden change, will be, to destroy the balance of the circulation; to exhaust the living power of the skin; and produce catarrh, chilblains, &c. On returning from a walk, therefore, exercise and amusement should be the order of the day: if the extremities are cold, they may be carefully rubbed with a piece of flannel, or the hand only, until warmth be completely restored to them; and the hours of exercise should be so regulated, as that, upon returning from their walk, some food should be shortly given them, which will assist the system in its salutary effort to keep up the capillary circulation. In these attentions to the skin, the state of the stomach must never be overlooked, and the functions of the bowels must be regularly executed; for, where this is not the case, we shall never succeed in preserving a steady temperature of the surface.

The warmth of the nursery should be always uniform, and never excessive, since this relaxes the habit. The thermometer, placed at a distant corner of the room, should stand at from 60 to 65, never suffering it to sink much below the former degree, nor allowing it to rise above the latter, without adding to, or abstracting some of the artificial heat. Thus fortified and prepared to encounter vicissitude, the body is to be freely,

though prudently exposed, in order to enlist the influence of habit, in support of that state of health to which it has been carried.

There are very few days on which children may not advantageously buffet with the winds and storms, and cold of our climate, and its every variety; but in bad weather, the period of their walks should be curtailed, so as not to allow of their becoming fatigued and debilitated—consequently, easily assailed by disease: and on the same principle, a feeble, sickly child, or one who is only suffering from temporary indisposition, should not be thus exposed in an ungenial season: the greatest care should also be taken to secure *dry*, as well as *warm* feet, upon returning from a walk. Excessive fatigue should be avoided, even under the most favourable circumstances, since it produces a morbid condition of the system, and generally gives rise to slight febrile re-action: but commonly the buoyant spirits of infancy will be a fair criterion of the measure of exhaustion, and when these begin to flag, the walk should not be prolonged.

During the summer, in addition to the precautions above mentioned (and which are common to every season), children should not be exposed to the fervid ray of a noontide sun; their hours of air and exercise should be selected from the morning and evening. Great care should be taken not to obstruct nature's cooling process—perspiration, nor suffer it to be rashly checked by

sitting in a draught. The former of these imprudencies frequently produces primary irritation of the brain; the latter more commonly acts first upon the mucous surface of the bowels, and affects the brain only secondarily. Cold water may be still abundantly employed in the morning; but at other parts of the day, when the body is freely perspiring, and is at the same time weakened by fatigue, it might not be applied with impunity.

Every effort should now be made to preserve the nursery cool, and particularly the sleeping apartment, in which all kind of curtains, blankets, &c. may be dismissed, and the lightest possible clothing only should be employed: the room may be daily scoured with advantage *in the morning*, and as soon as it has become dry, it should be closed, in order to keep out the heated air, as well as the rays of the sun, until these no longer assail the aspect, and until the cooling breeze of evening may be safely admitted. The window may then remain open to a late hour, but the door should be closed, thus taking care to avoid a current of air.

Thirst, during the period under consideration, is commonly an indication of irritation of the mucous surface of the stomach; where the individual is healthy, and perspires moderately, there will be no considerable thirst; and when this symptom does exist, let the attention of the parent be mainly directed to the digestive function: small quantities of fluids may, however, be

permitted, though this symptom is not generally diminished, but increased by their exhibition; and a sparing supply of cooling, subacid, ripe fruit will be better than much fluid. Where some liquid must be taken, imperial, in very minute quantities, will answer well. Cold infusion of weak green tea will also be admissible, since it tends at once to relieve the irritation of the stomach—the thirst, which is its consequence, and the excitability of the brain and nervous system, which usually accompany it.

It often happens, that in consequence of the excessive secretion of the mucous membrane of the skin, the bowels are constipated; this state should only be relieved by the mildest remedies: calomel should not be exhibited, since it will only irritate an already irritated surface, and produce phenomena, which are often thought to indicate the necessity for its repetition, while they are in fact the offspring of this valuable remedy, *when judiciously employed,* but otherwise destructive poison. During the extreme heat of summer, the general diet should be mild and unirritating, and may partake more of a vegetable character.

The principal additional precautions required during autumn, are to defend from the sudden changes of temperature between day and night; to avoid every debilitating cause; to be doubly cautious as to the digestive functions; to abstain from considerable quantities of fruit, especially of plumbs, nuts, &c. and to shun the exhalations arising from vegetable matters during their pro-

cess of decay; avoiding all marshy low grounds, especially towards evening; the edges of ponds which have been now drawn down, for the purpose of being fished; and generally, all situations in which vegetable remains are subjected to the combined agency of warmth and moisture; and choosing elevated and dry spots for their regular walks. It will not any longer be right to wash the nursery every day, since the atmosphere is so loaded with moisture, that it will not become readily and sufficiently dry. When symptoms which are called bilious supervene, in spite of these precautions, let them not be trifled with: *obsta principiis* is an excellent motto; and many a promising child has been lost, by deferring a remedy *till to-morrow*—that day which, though pursued with unabating ardour, is never overtaken.

Lastly, winter arrives; and here we have principally to notice the great difference between individuals in their power of resisting cold; and the distinction which should consequently be made with regard to their exposure, and the degree of external clothing which may be necessary. Particular care should be taken, that without being smothered in a pillow of down, or altogether buried in a feather bed, a sufficient number of blankets should be employed to preserve the animal heat during sleep. After the morning ablution, dry friction should be diligently used, in order to arouse the vital action of the skin; and breakfast should be always taken before going

out for a walk; which should *never be protracted*, when notwithstanding every attention to the above mentioned rules, the little ones are *suffering from cold.*

Before we quite quit this part of our subject, we must make a few remarks on the influence of the seasons upon the manifestations of mind! We have all experienced the gladdening efficacy of a spring day upon the animal spirits; an effect not depending upon association with the revival of nature after her long repose, but arising from the impression of the air upon the nervous system: it is the season of new life and activity, and the brain manifests an increased degree of excitability; the production of nervous energy is exuberant, and we have only to guard against its morbid excess. The brain thus excited, is exposed to the heat of summer, and rendered susceptible by its previous *suraction*, it becomes easily irritated, producing headache, languor, weariness, great prostration of strength, and inaptitude for mental exertion. Proceeding a little further, this state is converted into one of acute disease; and the patient is subjected to inflammatory action of the brain, or to what has been termed nervous fever; at all events, the early irritability of the spring is followed by a period of languor and debility. The season of autumn is still more strongly marked by the feebleness and exhaustion which are the consequence of preceding excitement, and which form at once the expression and the measure of the suffering which the constitution

has sustained from the preceding wear and tear of the nervous system, the centre of all sympathy, and the source of all the regular and healthy functions. Winter, on the contrary, and a moderate degree of accompanying cold, braces up the nervous system, diminishes its susceptibility, and restores its equilibrium: it is then, during the latter period, that the greatest demand may be made upon the brain with impunity. The inference to be drawn from these considerations is to be careful not to stimulate the brain during its period of excitability, but rather to diminish its tendency to irritation, which is to be effected by calling its attention to a variety of objects, in preference to fixing it intently upon one pursuit; and by engaging it in those drier studies, which will arrest its tendency to effervescence, rather than goad its already highly susceptible function. The languor and hebetude which characterize the succeeding periods, indicate a degree of oppression connected with debility, which will not bear great exertions; stimuli of every kind should therefore be withheld, and the faculties should be by no means stretched beyond their ready reach: great efforts of study should be avoided; intensity of thought or feeling are intemperate, while the lighter and more amusing pursuits are desirable. Winter again is the period for mental exertion; when it may be gradually wound up to its highest pitch of activity, and during which the brain will bear with impunity, and advantage, those intellectual efforts which

before would have been both imprudent and injurious.

Thus it will be seen, that with varying modifications, there is always one great object with regard to the nervous system, viz. to withhold stimulants, and to preserve its organ in a state of energy, but not of excitement: this is greatly to be accomplished by developing the understanding, and repressing the imagination. Precocious intellect is a curse rather than a blessing, and requires increased care to preserve it from morbid tendencies. Let parents cease to sigh after prodigies of talent, and let them aim to develop in their children a sound, well-regulated understanding, solid memory, and substantial reasoning powers, rather than the shewy brilliance of more attractive, but less durable properties: above all, let them regulate the demand for brainular exertion, by the proportionate energy of the individual organ; and let them not ask for too great, or too prolonged mental exercise; always keeping in view the necessity of watching over *the health* as an indication of the degree of tone accumulated in the nervous system, and as a beacon to pour its light upon the path of education—to teach them whether to proceed, or to hold their hands. Let them never suffer the brain to be irritated; this *must* enfeeble it, and WILL ultimately defeat the best intentioned designs for augmenting its powers and capacities.

CHAP. IX.

THE COLD BATH: DIRECTIONS AND CAUTIONS AS TO ITS EMPLOYMENT—IMPORTANT FUNCTION OF THE SKIN, CONTEMPLATED BY PHYSICAL EDUCATION, NOT SOLELY AS ORNAMENTAL, BUT AS HIGHLY USEFUL: EXCESSIVE CARE—PRECAUTIONS REQUIRED BY HEALTH—EXTENSIVE CONNEXIONS—PRESSURE TO BE AVOIDED: ITS INJURIOUS CONSEQUENCES—SPECIFIC CONTAGIONS TO WHICH THE SKIN IS LIABLE—SMALL POX—VACCINATION—MODIFICATION OF GENERAL RULES REQUIRED BY INDIVIDUAL PECULIARITY, &c.

We have already spoken of the advantages of cold ablution; but it may become an interesting question as to the utility of the *cold bath*. As a *remedy*, we more than doubt its frequent value; but for strong and healthy children it possesses advantages, when employed with due precaution, especially as it affords to boys the opportunity of learning to swim; an acquisition which certainly should not be omitted in physical education, both as a mode of exercise, and for its prospective utility, in saving life from otherwise inevitable

destruction, under circumstances of danger and destitution. This point will come before us hereafter. We have only now to remark, that the cold bath should not be allowed to weakly or sickly children; and that for those who are apparently robust, it should never be repeated if it produce languor instead of refreshment—a sense of chilliness rather than an active glow, or even a tendency to drowsiness in the room of a feeling of lightness and elasticity. It should be deemed inadmissible, because imprudent, in a damp season, during the continuance of which we have seen that the skin is more susceptible, and the impression of cold is much more extensively and more permanently felt. It should never be employed when there is a kind of instinctive aversion from it, or any feeling of debility and loss of health, or creeping chilliness, or that state of the surface which is called goose-skin.

Under proper management, exercise taken before the cold bath, is not objectionable, provided the body has not been fatigued and debilitated by its violence or protraction. When profuse perspiration exists as a consequence of great exertion, the cold bath would be unadvisable; but particularly would it be mischievous, if the body shall have been suffered to lose its high temperature after this state of excitement, and the cold plunge shall have been taken just at the moment when the system had parted with so much of its caloric, that it was beginning to

feel cool, and to suffer from the lassitude of preceding exertion.

The hour when the cold bath may be taken is not indifferent: the morning, between breakfast and dinner, and after moderate exercise, is the period to be preferred: on the principles before enumerated, it must be inexpedient with an empty stomach, and *terribly injurious* when that viscus is distended. It is also desirable that the universal application of cold water should be *sudden*, and therefore the child should be taught to plunge head first into the bath, which will secure that important organ, as well as the lungs, from congestion and irritation. This plan should, however, be voluntary: the shock of such a plunge where the child is fearful, should never be permitted, since the impression upon the nervous system would be so great, as to endanger the regularity of the capillary circulation. Neither should the bath be prolonged: considerable activity should be used while remaining in it, and the body should then be wiped dry, and freely rubbed; it should never continue exposed to the action of the air or the sun, but the dress should be rapidly adjusted, and exercise be immediately taken, so as to ensure a healthy reaction upon the surface, and to render it permanent. Where this reaction of health is fully established, the cold bath will be useful, since it will strengthen the capillary vessels, and drive the blood into that remote structure, in which it is believed that the

process of assimilation will take place, thereby contributing to the nutrition and tone of the system; while it will also invigorate the heart and larger blood vessels, by calling upon them for that increased energy of action, by which the blood is returned to the extremities. The secret of the cold bath proving beneficial, then, depends upon re-action; and when this does not take place—when the skin is too susceptible of the impression of cold, and the heart and arteries are too feeble to ensure a quick return of the blood to the surface, it is positively injurious, and should never be repeated. Whenever the digestive function is disturbed—whenever there may be any deviation from the strictest health—whenever any disease of the skin may be present, the cold bath is generally contra-indicated, and should not be hazarded.

The skin is an organ of such extensive sympathies and connexions, that its function is worthy of particular regard; but in a treatise on Physical Education, it is to be contemplated, not as is too frequently the case, in the light of an ornament to the body, for the preservation of whose beauty every consideration is to be sacrificed, but as a *mucous membrane*, of vital importance to the general health, for the due performance of whose function every other consideration is to be yielded. Indeed it will be found that the former is a most mistaken view, and that the only

means of securing a good complexion is to maintain the *health* of the skin.

Since the principles upon which this indication is to be conducted, have been already considered, it only remains for us in this place to stigmatize that excessive care which induces parents to shield from the breath of heaven, and the cheering light of its grand luminary, every atom of the surface of the body, lest it should ruin the complexion. This idea is altogether erroneous; since the skin, even more *manifestly* than other organs, is undergoing that constant process of decay and reparation, which is the joint effect of the due balance of the functions of nutrition and absorption; a process to which every organ of the human body is subjected, and by which, in a short time, it is most effectually changed, so that no effect produced upon the skin can be *permanent*, unless, indeed, it may have given rise to organic disease. Let, then, this beautiful covering be freely and readily exposed; let it be preserved in a healthy state, and accustomed to all the vicissitudes of season; it will assuredly brave them without injury; and although it may have been bronzed by the fervid ray of the dog star, it will again be blanched by December's snows; while neither heat nor cold will destroy its healthy texture, and while its functions will have proved beneficial to the general play of organic life.

Another consideration here presents itself, viz.

that this excessive care defeats its own object; for the skin is not an isolated membrane, governed by its own laws, and existing for itself, but depending entirely upon the regular and harmonious performance of the function of other organs, so that no external applications—no care extended only to the surface, can preserve its good appearance; in fact, it will be observed, that where the error here combated has been acted upon, though the skin may have been rendered softer and whiter for a short time; yet a hundred causes operating upon it immediately, or remotely through the medium of other organs—the loss of health occasioned by the absence of sun and air—the sudden impression of an alternating temperature—the slightest disorder of the stomach—the smallest increased secretion of bile—affections of the mind, &c. &c. will destroy all the work of so much solicitude, and such over-weening attention; besides that the excessive susceptibility of the surface thus induced, will frequently lay the foundation of morbid affections of the pulmonary and other mucous surfaces, which in constitutions so predisposed, may terminate in consumption. In this, as in other analogous instances, no plan will ultimately succeed, but the principled one of relinquishing all inferior considerations for the sake of health. And since the appearance of the skin is dependent on the system in general, the only care should be to carry that system to its highest state of perfection.

Nothing presents a greater variety than the complexion; but this is not to be improved or altered by cosmetics, which are either *useless* or *injurious*. Where indeed there exists disease of the skin, it is to be treated as such, and comes under the appropriate care of the surgeon or physician; but with the differences of natural complexion, every interference is mischievous. Where the skin is very delicate, and liable during winter to become irritated from exposure to cold, some slight stimulant (as, for instance, the camphorated soap) will prove useful; but all other applications, save and except cold water in abundance, that grand catholicon of youth and health should be diligently avoided. It is however necessary, that after every ablution, friction with a *dry towel* should be employed until the cutaneous circulation be restored perfectly, and until the surface be completely dry; and in this way the ultimate beauty and delicacy of this exquisite structure will be best consulted.

Another important consideration in the management of the skin, is to avoid unequal pressure upon its surface, which so frequently occasions corns and other serious inconveniences: for this purpose it is essential, not that the shoe should be made *large*, but that it should *fit the foot*. The occurrence of chilblains should likewise be guarded against by the precautions above-mentioned as necessary to the general health of this organ, and by enveloping the foot, before the

arrival of winter, in flannel, or washed leather socks.

Pressure is not only mischievous upon *the surface,* but it is even *more so* upon the organs contained in the great cavities of the body; hence, any stricture upon these cavities should be avoided; they should be allowed *uncontrouled* liberty, in order to obtain the full development, and secure the healthy function of the internal viscera. The article of dress therefore is not unimportant: we have already said, that its object should be to preserve the circulation and secretion of the skin, and the general health of the body; and we may now add another characteristic, viz. that it should be such as to prevent disease; and that it should be varied according to the season, and to the peculiarities of individual constitution.

While we are noticing the skin, we may just remark on the specific contagions to which it is liable, and which are received into the system by cutaneous or pulmonary absorption, and conveyed through the medium of the atmosphere from indefinite distances,—or communicated by contact with substances imbued with the poison, —or by means of a centre of infection generated around the bed of the sick. Of these, however, we shall only particularly mention the small pox, for the purpose of recommending vaccination, and of adding our testimony to the fact, that *when* (and there are many such instances) this mild remedy has not proved an entire preservative

from the tremendous scourge it was destined to supersede, it has so entirely modified its character, as to have deprived it of its malignity, and to have rendered it altogether a malady, so mitigated in its influence, as that it need excite no uneasiness in the bosom of the most anxious parent. The grounds on which this opinion is founded; as well as a comparison of the common course of small pox in the unprotected, of small pox modified by preceding vaccination, and of the common results of the vaccine malady; together with the influence of the latter upon the general rate of infantile mortality, must be left to a future treatise on the diseases of children. In the mean time, let parents early embrace this boon of a beneficent Providence, and submit their offspring to the prophylactic efficacy of vaccination, as soon as they are a few months old, and earlier, if there be any danger of that ruthless monster, whose sting it has so effectually removed.

In conclusion, we shall only remark, that the rules of health must be modified, not only by the peculiarities of individual constitution; but by the situation in society in which the infant *now moves*, and by that which it is hereafter destined to fill; by the local character of its present habitation; by the habits necessary to be acquired for its future profession or other occupation; by the dangers and diseases to which it may be exposed; by the peculiar talents it may possess; and by the feeble action of its organs, or the morbid tendency of their functions.

CHAP. X.

OF EXERCISE — ITS OBJECTS — HOW ACCOMPLISHED — EVILS ARISING FROM INDOLENCE; FROM EXCESSIVE EXERTION — NECESSITY FOR ALTERNATING THE PERIODS OF EXERCISE AND REPOSE — SEPARATE MODIFICATIONS OF EXERCISE — WALKING — EXERCISE OF THE HAND — NECESSITY FOR MAINTAINING THE EQUILIBRIUM OF MUSCULAR POWER, AND INJURIES ARISING FROM A FORGETFULNESS OF THIS PRINCIPLE — PRECAUTIONS TO BE OBSERVED ON THIS SUBJECT — THE STRENGTH OF THE INDIVIDUAL SYSTEM, OR PARTICULAR ORGAN OF THAT SYSTEM, MUST BE CONSULTED, AND ITS EXERCISE REGULATED ACCORDINGLY — INFLUENCE OF AMUSEMENTS IN FULFILLING THIS INDICATION — OTHER OBJECTS OF EXERCISE — GRACEFULNESS OF FORM — AGILITY OF THE BODY — ACTIVITY OF THE CIRCULATION — GENERAL HEALTH — HORSEBACK EXERCISE — SWIMMING — CARRIAGE EXERCISE — DANCING — CONCLUSION.

We shall now fully, and in detail, consider this important branch of physical education; its objects, advantages, and defects.

1. The objects of exercise, are, to develop the powers of the several organs and functions of the body; to carry these to their highest state of perfection, consistently with their place in the ani-

mal economy, and with the well-being of the whole; to avoid giving an undue preponderance to any one organ; and to correct it where it already exists.

2. These objects are to be accomplished, by assisting the powers of nature; not by counteracting her intentions; by taking enlarged views of her purposes; and by wisely and prudently developing the force of her antagonist resources, in order to remedy excessive action "where it may be found;" not by directly opposing and diminishing this exuberance of vitality.

3. The want of sufficient exercise produces debility, from a defective supply of vital energy; a supply which is always proportioned to the demand made upon it. *Excessive exertion* leads to a similar result as the consequence of exhaustion; while irregular and capricious exercise partakes of both these evils: the organ, at one time, suffering from the languor of indolence, and, at another, being easily subjected to the debility of exhausted power.

4. The principle of exercise may be abused; it may be too great at any one time; or it may be continued too long; or too frequently renewed without a sufficient interval of repose, in which to recruit the exhausted energies of the system; it may produce too great a degree of excitement, in some important organ or function; it may give rise to a state of general febrile irritability, watchfulness, and incapacity for sleep; it may be

erroneous in principle, and produce results precisely opposed to those which were wished, and intended; or it may be altogether insufficient, and thus lead to atrophy of the organs in question, to their defective nutrition, and to the loss of their support in the animal machine; disturbing its harmony, and giving rise to various phenomena of disordered function, or diseased structure.

That the powers and influence of exercise are not over-rated in this sketch, may be shewn, by a very familiar example;—viz: in the contrast between the withered arm of the beggar, and the brawny, muscular, athletic limb of the blacksmith: the former arising from defective nutrition, in consequence of want of exercise, the arm having been bandaged to the side, or carried in a sling, and all action having been carefully avoided: the latter, being characterized by an excess of nutrition, developed by almost incessant, and very great exertion. Not only the *health*, but also the *appearance* of the body, is in a great degree dependent upon the application of this principle.

We have, however, mentioned the necessity for alternate periods of repose and exercise: and we will here, distinctly avow our belief, in the great importance of selecting a period, *during the day*, in which *growing children* should be permitted, and even enjoined, a perfect intermission of all their active exercises, and which should be entirely devoted to quietude. No time will be

ultimately lost by this arrangement; and it will be far better to spare one, or even two hours, from the pursuit of some fashionable, and *perhaps very desirable* accomplishment, in its proper situation, than that the powers of the body, the energy of the brain, and, consequently, the capacity for mental exertion should be impaired. It is not to be expected that the muscular powers of children, even with all the variety of occupation which a judicious parent will devise, in order to employ different sets of muscles at different and distinct periods, should be adequate to the protracted exertion of a long day, under which, even those of an untrained adult would suffer materially: and it will be found a very beneficial plan, to take one or two hours after dinner, to be dedicated to repose and relaxation; in which, even their customary amusements should be intermitted, and the recumbent posture be superstitiously observed. This will assist the process of digestion and assimilation; restore the tone of the fatigued muscles; and permit such an accumulation of nervous energy, as shall suffice for the expenditure of the remainder of the day.

The first modification of voluntary exercise, is that of walking; and as soon as it is capable of doing so, the infant should be accustomed to go from one part of the nursery to another in quest of its little playthings. Two objects will be thus most easily accomplished: by degrees, firmness

and steadiness will be given to its progression; and there will be less danger of accident when it comes to walk abroad; while it will learn its own powers, be taught to satisfy its own wants, to become independent of those around it, and to acquire the good habit of shifting for itself, under the various little emergencies of life; thus contributing at once to the gracefulness of its form, its power of active duty, its ability to escape from the difficulties and dangers with which life is encompassed, and to the enlargement of its sphere of usefulness to itself, and to society at large. With this principle before our eyes, let us not fancy, however, that we can improve upon nature's form, and endeavour to mould it according to our ideas of beauty: if we do, we shall fail in the attempt, while we shall make a sacrifice of health and utility at the shrine of folly or fashion, which too often, and even now too extensively, would have the fairest and the best part of the creation "fine by defect and delicately weak."

The mode of exercise, next in the order of its importance, is the development of the powers of the hand, that wondrous instrument by which man is so advantageously distinguished from the brute creation; and through the medium of which, his acquaintance with external nature is so extensively enlarged. We have not here to descant upon the hand as the principal organ of the sense of touch; this will be noticed in a future chapter: but it should be one

of the earliest parental cares to develop its muscular powers; to employ it at first in taking hold of tolerably large bodies, yet not so large but that it can easily grasp and carry them; and by degrees to accustom it to those very minute movements which characterize its functions, and which, as for instance in the art of writing, can never cease to excite our wonder and admiration. It is here of considerable importance, to give the preference to the *right hand;* for although it may be very convenient to be able to employ both hands indiscriminately, yet if the child should contract the early bad habit of giving the preference to the *left*, it will be productive of a great degree of awkwardness, and will involve a train of associated actions, often very difficult of eradication. The employment of a spoon for the purpose of feeding itself, and a knife and fork as soon as they can be permitted with impunity, and without risk, will be desirable upon the principle mentioned in a foregoing paragraph. A variety of other details will suggest themselves to the parent, both as they relate to personal duties, or present amusements.

In all these cases, and indeed as a principle universally applicable, it is necessary to maintain the proper equilibrium of muscular power; since if this were lost, and an undue preponderance were given to one set of muscles, the corresponding ones would lose their power in a ratio proportioned to the too great excitation of their

antagonists, and to their own feebleness of inaction ; and, in many instances, inconvenience, and in others, deformity would ensue. This is particularly the case, with regard to the muscles, which preserve the body in an upright posture; those especially which are destined to support the head and neck upon the trunk, and the trunk upon its bony foundation. It will be readily understood, why the spine suffers particularly under these circumstances, and why from its great importance, it *ought to form* an object of the parents' unremitting care.

It sometimes happens that the muscles of the back become palsied from the irritation of dentition, or some primary disturbance of the alimentary function ; and that a degree of lateral curvature of the spinal column is the consequence: but more frequently this arises in weakly children, at a later period of their life, and too often from the preposterous nature of some of our social institutions, and from the absurd demands made upon the powers and structure of the parts concerned. Where children are weakly, from possessing a frail constitution, or as the consequence of preceding disease, or as the result of too rapid growth : and where they are called upon for long continued exertions to sustain the erect position of the body, the muscles so employed will become fatigued, and in order to relieve them, there will be a gradual leaning to one side or the other, automatically produced ; and in process of

time this will occasion a curvature of the spinal column. Thus, with regard to boys, it will very generally be found, that they acquire the habit of balancing themselves on one side, and generally on the *same* foot in preference to a change of sides; they commonly sit on their benches with a similar lateral inclination; and perhaps, also, they usually sleep on a soft bed, with the head considerably raised, so as to favour one side, and to produce a slight deviation of the vertebræ from the straight line. Fortunately, their active exercises so far strengthen the muscles of the spine, that this effect of evil habit never amounts to positive distortion: but if to these causes should chance to be superadded bad health, the slightest obliquity is then rapidly developed into positive curvature.

So more particularly with regard to girls, who are originally possessed of less muscular energy; whose locomotive system is not developed by the active uncontrouled amusements of boys, or by analogous pursuits; who are especially called upon for much greater efforts to support the body in an upright position; whose occupations in various ways, above all in the acquisition of accomplishments, as music, drawing, &c. without a sufficient change of object, are peculiarly calculated to produce this effect; who are commonly not allowed seats which would assist in supporting the back; and who are more subject to causes inducing general languor and debility, we

cannot feel surprised that they should often become the victims of bad habit and consequent deformity. We cannot pursue this subject farther than to remark, that the means of obviating this truly unfortunate state, are principally, by avoiding the mischievous practices which lead towards it. But these habits are generally the result of the inadequacy of the muscular power, to the demand made upon it for exertion. The grand method of prevention, then, consists in the development and increase of this power,—a plan which will mainly depend upon the principle of affording the muscles so engaged, *alternate exercise and repose;* upon regulating the demand for exertion, to the power of supporting it; increasing their tone by friction, &c.; avoiding a soft bed, and selecting, as far as possible, a perfectly horizontal position for the hours of sleep; allowing a frequent change of pursuit, and, above all, considerable spontaneous exercise in the open air; diminishing the number of hours allotted to those pursuits which are particularly injurious; permitting the use of chairs (instead of stools) which will allow the feet to rest upon the ground—afford a firm, and *large,* and easy seat, and give a sufficient degree of support to the back, according to its natural curvature; invigorating the general health; and finally, calling in the assistance of *good habit,* in order to counteract the evil tendency. With regard to the latter agent, it will be found that while all mechanical means will speedily lose

their impression, the influence of good resolution will increase in proportion as the understanding is enlarged, and will contribute, at the same time, to strengthen the manifestations of mind, as well as the general functions of the body.

The author believes, in common with other of his professional brethren, that *the chair* with a small elevated seat, and a perfectly straight back does not afford the relief that is required : it is in fact an unnatural seat, for the slightest reflection must convince the parent, that nature never could have intended the sitting posture to be one in which the foot could not reach the ground, and rest comfortably upon it, and to be consequently a posture of fatigue ; and that the child never *can* derive comfort and support from a perfectly straight machine adapted to a column which nature, in her infinite wisdom, has constructed of an inimitable curve. Let it ever be recollected, that the continued action of sustaining the body against the influence of the laws of gravitation, is most painful and difficult; and let it be adopted as a maxim for undeviating observance, not to make this the principal position of the day: for if it be so, it will defeat its professed object, and distortion will be the result. *With* such deformity, accomplishments, however desirable, will be dearly purchased; and too often they will prove utterly useless to the possessor, and will be completely lost in the countervailing influence of disease; or by the disordered functions of the

system, which will frequently accrue indirectly, as a consequence of the pressure made upon the organs destined for their performance.

It will often happen, that one part of the animal machine—one organ or function is strong, and another feeble: it will be the part of wisdom to proportion the quantity of exercise accordingly; it being the invariable object to maintain that equilibrium in the powers of the system, which is necessary to the harmony of its functions, and to the production of a state of health. Thus, for instance, a child may be possessed of a large appetite and a strong stomach, but a very feeble power over the ulterior process of digestion: here, the object will be to relieve the latter function from oppression, by diminishing the exercise it is called upon to perform, viz. by abstracting a certain proportion of daily food; and the stomach being less exercised, will accommodate itself to the new order of things—will lose a corresponding ratio of its excessive strength, and will become in harmony with the other viscera.

At another time, the energy of the brain will unduly preponderate over the rest of the system, in consequence of which the latter will be worn, fatigued, and impaired, by mental excitement; while the former will be rendered irritable, and ultimately feeble from inordinate exertion. In this case, it will be the first object to develop the muscular power; not to stultify the intellectual organ by indolence or incongruous activity; but so to employ the sensorial energy upon the mus-

cular and organic systems, as to diminish the extreme irritability of the brain, and give it the required opportunity for repose.

It will sometimes happen, that one limb, or one class of muscles, is feebler than natural; and here, the judicious parent will take care not to impair the vigour of those which *are strong*, but gradually to wind up the *feebler organs*, and augment *their tone*, so as to preserve the balance of power,—a chimera in politics no longer worth contending for, but a maxim of the first consequence in the economy of the human system. The same principle will be found applicable to a variety of other circumstances in the animal system. In accomplishing this object, the domestic instructor will wisely avail herself of the early *amusements* of children, so as at once to obtain the *particular purpose* in view; and at the same time, to form a little epitome of human life, that she may convey the important lessons of conduct which regard their own present, or prospective wants, and the wants of those around them; or which relate to some situation in which they may hereafter be placed; thus rendering gymnastic exercises, lessons of real life.

There are other objects to be accomplished by exercise: the gracefulness of the form, and the agility of the body, are acquisitions of no trifling moment. Thus it will be a matter of solicitude with parents, to teach their offspring to walk gracefully, and at the same time firmly; and this having been accomplished, they should be accus-

tomed to rapid progression over uneven ground—to run, to leap, and surmount every little obstacle in their way. This will not only render them upright in their form, active, and independent; but will also materially contribute to their general health; and, particularly, will obviate any tendency to the occurrence of defective circulation in the extremities, and to chilblains as its consequence. With the same intention, the games of cricket, prison bars, foot ball, &c. will be useful, as children grow up, and are strong enough to endure such exercise. With regard to girls, these amusements may be advantageously supplanted by bass-ball, battledore and shuttlecock, and similar active and playful pursuits. The degree of power which may thus be developed in the constitution, is always great, and sometimes almost incredible: and although a parent does not wish to make her children great runners or walkers, or to have them remarkable for their performances of agility, yet she is anxious to see them apt for all athletic exercises, and possessed of robust constitutions.

In all these, and analogous exertions, care must be taken to repress a dangerous excess; and to avoid those amusements which may not be pursued without considerable risk,—as, for instance, the game of quoits, or the exercise of climbing, and other objects of a similar nature. As the child advances in years and strength, these exercises may be characterized by any particular aim, so as to give that bias to his thoughts

and feelings, which may be desirable to assist him in his choice of a profession, and at the same time to prepare him for the easy discharge of its duties.

Where it is admissible, horseback exercise will be found conducive to health, and will prove a desirable acquisition for every gentleman. This mode of exercise is less violent than those we have just mentioned; but as it is not unaccompanied by danger, the child should be first taught to ride without stirrups, and upon a readily yielding soil, that if he should fall, he may do so without the prospect of material injury.

The exercise of *swimming* has been already alluded to, and may be rendered one of considerable importance: since it possesses peculiar advantages, arising from the influence of the dense medium in which it is taken, upon the body; from its decided contribution to cleanliness; and from the great and general muscular exertion which it demands. The precautions which it requires are those which have been mentioned in treating on the cold bath; and those which may be connected with the possibility of accidents, and with the occurrence of too great fatigue.

Carriage exercise is better fitted for the invalid, than for the robust child, and requires no especial directions; we shall therefore suffer it to pass.

None can doubt the utility of *dancing*, as a mode of exercise, on the principles which have been before laid down, from the degree of general and graceful motion it affords to almost all the muscles of the body: but when it ceases to be

natural; when it is sophisticated into a midnight revel, is continued so long as to produce fatigue, and is attended by a hundred other sources of excitement, irritability, and exhaustion; then does it cease to be useful; then does it become absolutely injurious, and ought to be proscribed. The early loss of the manners of innocence, and of the graceful simplicity of a natural carriage, are no trifling evils, for which it will be difficult to find any equivalent advantage. As a moral employment, it will again come before us in considering the amusements of the young, which we here contemplate only as a modification of exercise, and in their general bearing upon health.

In conclusion, we have only to remark, that different temperaments and dispositions will demand varying modes of exercise, accordingly as the prevailing cast of character may lean towards indolence, effeminacy, or lassitude, on the one hand, or on the other towards excessive mobility, thoughtlessness, irascibility, or folly. But here again we are treading on the very verge of moral education: indeed, so intimately must and ought the two to be united, that they insensibly glide into each other's domain: their objects are often similar: and while the mind receives its notices through the medium of the body, it is scarcely possible that any considerable impression should be made upon the latter, without producing a corresponding effect upon the manifestations of that immaterial principle, with which it is in so direct and intimate a relation.

CHAP. XI.

ON THE EXERCISE OF THE SENSES—THEIR USES—GENERAL LAWS REGULATING THEIR EMPLOYMENT; AND THEIR CONNEXION WITH THE BRAIN—DIVISION OF THE SENSES—OF THE SENSE OF TOUCH—ITS USES—LIABILITY TO ERROR—TOO GREAT SUSCEPTIBILITY—CAUTIONS RESPECTING THIS PROPERTY—OF THE HAND AS THE PRINCIPAL ORGAN OF THIS SENSE.

In order that man might receive notices of exterior objects; that the sphere of his gratifications might be enlarged; that he might acquire the materials of reflection; that he might be warned of the approach of danger; that he might be enabled to investigate the wonders of nature; and that he might be brought acquainted with the will and commands of the Author of nature,—he has been furnished with those organs which are termed the senses; and whose principal business it is, to be the media of receiving impressions from without, and of transmitting them to the brain.

Unlike the muscular system, which we have so recently contemplated, the senses will not derive strength and perfection from *exercise carried to the very verge of fatigue.* More delicate in their texture; more essentially and intimately dependent upon that organ which presides over

the nervous system, and the essential character of which is to require long intervals of repose, and to be irritated, and excited to morbid action, when called upon for extraordinary exertion, at least during the period of childhood and youth; it will be no longer an object to employ the senses to their greatest possible capacity of endurance, but rather to repress their activity—to husband their resources, and to beware lest they should be excited beyond their just measure of action; in which case, a degree of morbid sensibility would be the result.

Without, therefore, pushing the exercise of the senses to any considerable effort, the wise parent will anxiously and imperceptibly direct their application; she will foresee and correct their morbid associations, and will obviate those bad habits which might prevent the future conservation of the individual, in a world, in which the impressions of sense are continually multiplied, and infinitely varied; and in which a distinct acquaintance with surrounding objects is imperiously required, exactly in proportion as the young shall mix more or less extensively with its inhabitants. Thus, then, the senses constitute the sentinels of the animal economy.

But inasmuch as the impression received upon the organ of an individual sense, is not always correct, or sufficient—since it often requires to be modified and enlarged by association with the information obtained by means of the other senses

—and since, moreover, it is desirable that the intelligence thus received should be conveyed to the understanding, and duly estimated by the sentient immaterial principle, it has been wisely ordained, that the sensation should not be produced in the organ of sense, but in the brain. The former only receives the impression, and transmits it to the latter viscus, which forms the material organ of mind.

That the absolute sensation is not produced in the organ itself, is shewn by the following considerations; viz. that if in any way the communication between it and the brain be interrupted or cut off, there is no perception of the impression made upon the organ of sense, until the mode of intercourse be restored; that the same effect will arise from stupifying the nerve which forms the instrument of communication between it and the brain; that if the brain itself be not in a condition to receive the impression—if it be in a state of morbid excitation, or under the influence of sleep, or benumbed by reverie—or deeply engaged in some intellectual pursuit, some profound meditation—some difficult problem—some abstruse metaphysical reasoning, the impression will in vain be made upon the organ of sense—it will pass unnoticed and unheeded; while on the contrary, if the attention be awakened, the slightest impression will not only be perceived at once, but will actually be invested with an intensity of character, which it intrinsically wants: and, lastly, recol-

lected or associated impressions may be, and often are, developed in the brain itself, (as in the act of dreaming,) and are clothed with the force and apparent reality of actual existence, although none such shall have been made upon the peculiar organ: all clearly shewing, that however habit may induce us to ascribe our sensations to the external structure, yet that they cannot be produced without the intervention of the brain. This is a very important inference, as it concerns the function of that viscus, and its relation with the sentient immaterial principle to which it is *subservient*. As such it was necessary to be stated in this place: but we shall not venture upon the debatable ground, crowded as it is with unsatisfactory hypotheses, as to the *mode* by which this impression is *first made*, and then transmitted to the brain, and received and elaborated by it. Here we stumble over the terra incognita of Physiologists and Metaphysicians, and might readily be lost in the clouds of conjecture which ever hover around it, and oblige investigators to grope their darkling way, without the aid of the light of reasoning, and purely analytical investigation.

Man is possessed of five senses; viz. the touch, taste, smelling, hearing, and sight—each possessing its specific and appropriate organ in the skin, the tongue, the nose, the ear, and the eye. And since these organs are under the influence of the will, and capable of active as well as of passive exertion, they are susceptible of im-

provement by education; so far, at least, as regards the measure and the mode of their application, and so far as to increase their power and susceptibility, and thus render them more capable of executing their important office. This extension of organic sentient power must always be defined, however, by the general limits just now prescribed.

I. *Of the sense of touch.*

The skin is the organ by which this sense is produced; but the manner in which the impression is made upon it, as well as the precise nature of that impression, has escaped investigation. We only certainly know, that it is not a mechanical or chemical action, but that it is depending upon that hidden relation between itself, and the properties of exterior bodies which *we* cannot fathom; that it *is* under the influence of the will; that it *may* suffer fatigue and exhaustion, and be recruited by repose, and that it gives an exact idea of the configuration of bodies. By the instrumentality of the skin we appreciate the relative variations of temperature; and from its high degree of sensibility, as well as from its being deprived of any natural protection either from cold or heat, as in other animals, it is in this respect an organ of very exquisite delicacy, and affords by it an illustration of the passive and involuntary agency of this sense, through which it serves, in a variety of ways, to warn of the approach of danger, and excites to the employment of those precau-

tions which are necessary to the conservation of the individual.

The notices conveyed by this organ must, however, be received with caution; for in spite of the common adage, that "*feeling is truth*," there can be no question but that the skin, even in a healthy state, is liable to erroneous impression, and requires to have its intimations corrected by the aid of the other senses, or of the understanding: thus, for instance, it has been already remarked, that it is the channel through which we are made acquainted with *relative temperature:* but this information by no means extends to the *absolute heat* of bodies; the energy of the impression will depend upon the medium through which it is conveyed—upon the state of the physical system at the time—upon the power of abstracting or communicating caloric, and other circumstances. Thus two bodies, at precisely the same temperature, will convey to the brain a very different impression; and even the same body, touched at the same moment by the two hands, they having been previously placed in different degrees of warmth, will convey to the one an impression of heat, to the other of cold. Hence, the importance of Physical Education, to correct these erroneous impressions by the aid of judgment, the light of science, and the results of experience.

In some cases there exists too great a susceptibility of the surface to external impressions,

and in others too little. In the former instances, the slightest impressions of cold and moisture produce considerable effects upon the skin; and as it is an organ of such extensive sympathies, its disagreeable sensations soon excite a morbid reaction upon the system; this is also shewn by the most trifling scratch producing, occasionally, very high symptoms of constitutional irritation. Where this is the case, the excessive sensibility may be subdued by cold bathing; and by *habitual*, but graduated exposure to wet, and cold, and damp, and fog; and by inducing a degree of indifference to the lesser accidents of life; while extensive friction, on the contrary, may be useful, in developing a sensibility which is too obtuse. Above all, it is desirable that children, as they grow up, should be exposed to wet and cold about the face and head, which are the parts more particularly liable to these morbid actions.

Parents should be cautioned against allowing the common practice of *tickling* children; since in those who possess irritable skins, it might not be unattended with danger.

A remarkable proof of the extent to which this susceptibility may exist or be carried, under particular circumstances, may be found in the case of blind persons, who have not only been enabled to recognise their situation by the well known, though varied impression of different objects, and have been taught to *read* words written upon the hand, and to perform many mechanical arts, as

weaving, &c. but have been known also to excel as sculptors. There can be no doubt, but that by great attention, a similar delicacy and accuracy of tact might be obtained. In common with the other senses, however, that of touch is materially perfected by the aid of its fellows, while it is also employed to correct *their* erroneous impressions.

The principal means by which we obtain *active* information concerning the properties of external objects, through the medium of this sense, is from the instrumentality of the hand, by which we estimate the weight, the density, the consistence, the mobility, the configuration, extent, and dimensions of bodies. It is necessary for these purposes that the substance itself should be explored; and nature has given to the hand a wonderful degree of sensibility, by which it distinguishes the almost infinitely varied modifications of form, and size, and quality. But as this property is very greatly under the influence of habit, it is desirable to accustom children early to distinguish blindfold the characters of bodies; recognising, confirming, or correcting their impressions afterwards, by means of the other senses. The perfection of this sense may often be useful in passing through life: and there are many circumstances in which a delicate tact will convey information that can be acquired in no other way; all of which shew the great importance of its exercise.

The infant very early employs the hand automatically in touching bodies presented to its notice, as if to form an acquaintance with their nature and properties. Presently, this instinctive propensity is extended, and may be applied to judging of their form and distance. Till, however, the intimations of this sense have been corrected by time, mistakes will frequently be made, and the child will be liable to falls and blows in consequence. The desire to obtain an acquaintance with the objects around it, should not be repressed, but encouraged, care being taken to remove out of its way such as might prove *injurious*. It is right, notwithstanding, that it should be taught, as early as possible, to recognise even these; but then this information must be acquired under the guidance of the parent; and as the child advances in life, the application of the sense may often be rendered useful to his future prospects. To the perfection and delicacy of this sense not only is its frequent exercise necessary, but the skin of the hand should be preserved from becoming hardened, (as by labour,) which diminishes its sensibility, and consequently the accuracy of its tact. Individuals are constantly observed who possess peculiarities of this sense, in consequence of which, the touch of some particular bodies invariably produces very disagreeable sensations. It is desirable that these aversions should be conquered in early life, as they often lead to ulterior inconvenience, when

suffered to proceed uncontrouled; and nothing will be more constantly verified than this principle—that the fewer and simpler the wants, desires, and aversions of a child, the greater will be its happiness and comfort in this world; possessions which will mainly consist in a mind contented with that which it has, and not easily driven from its centre of peace by any of the little disquietudes of life.

CHAP. XII.

EXERCISE OF THE SENSES CONTINUED—OF THE SENSE OF TASTE—ITS USE—PECULIARITIES—INFLUENCED BY HABIT—ITS ORGAN THE TONGUE—THIS SENSE INTENDED AS A SAFEGUARD TO THE DIGESTIVE FUNCTION—ITS MONITIONS TOO FREQUENTLY DISREGARDED—ITS INFLUENCE PRINCIPALLY CORPOREAL—IT IS DEGRADING WHEN IT BECOMES AN OBJECT OF MENTAL SOLICITUDE—IMPORTANT CAUTIONS ON THIS SUBJECT—THE TASTE IS SUSCEPTIBLE OF EDUCATION—NECESSITY OF PRESERVING IT FROM SOPHISTICATION—THE INDIRECT INFLUENCE OF THIS SENSE ON THE BRAIN—CAUTIONS ON THE SUBJECT OF DIET—SIMPLICITY OF TASTE DESIRABLE—CONCLUSION.

II. *Of the sense of taste.*

THE object of this sense is to distinguish the varieties of flavour attached to different bodies; but it is very remarkably influenced by the general state of the animal machine, and by the fortuitous concurrence of many external circumstances. As it exists in man, the information it conveys is less perfect and more circumscribed than in animals: with the *latter,* it forms a certain guide as to what is the proper object of food, and often, too, of instinctive medicine; and, on

the contrary, generally discovers that which is noxious. This fact is the more remarkable, since animals are by no means governed in this particular by an universal law; for a vegetable production most carefully avoided by one class, will be greedily devoured by a second, and as constantly rejected by a third. The sense of taste is to them an unerring guide as to what is useful or injurious, but in man its powers are by no means so extensive: an allwise Providence has more than supplied this instinctive advantage by the use of reason; and man has as carefully abused the gift, by converting this sense into an instrument of purely sensual gratification, *destructive* to the general health, instead of being, as it was intended to be, one of its most important safeguards.

The impressions conveyed by the taste, are, for the most part, simply agreeable or disagreeable: but these results are wonderfully influenced by habit, and modified by individual peculiarity. Thus an article of diet, which may have been grateful at one period of life, will become, by abstaining from it, so positively disagreeable, as that its recollected impression shall always be associated with an emotion of decided aversion: and, on the contrary, that which we now regard with positive antipathy, may, by a steady persevering mental effort, be gradually, not only tolerated, but relished. Parents will do well to recollect this important principle; and to be assured, that

by this physiological law, they will overcome any repugnance which may have been early shewn towards some valuable and simple articles of diet. We know, indeed, there exists an exception to this rule, in the idiosyncracies of particular constitutions, in consequence of which, certain articles of *food* act *as poisons*. In general, the impression upon the palate of *brandy*, *tobacco*, and other articles, is at first absolutely disagreeable; yet, by repeated habit, and reiterated volition, the unpleasing impression will be entirely lost; its nature will be changed,—it will afford gratification; and when thus acquired, as a new taste, it will cost the possessor more pains to supersede, than it ever did to obtain the habit. But if antipathies are to be thus conquered, for the mere gratification of sense, surely parents need not hesitate to combat them, where health and comfort are endangered by their existence.

The tongue is the organ of taste, and the very perfection of the sense resides at its extremity. It is entirely under the influence of volition; for, without the voluntary application of bodies to its surface, there will be no development of its impressions. In order to obtain the most complete and accurate information from this sense, it is desirable that the body to be tasted, should be applied to the tongue in a fluid form: hence the importance of the action of mastication; by which, not only is the sapid body minutely divided, and therefore more readily applied to a larger

portion of the sensible surface of the organ; but it is mixed with saliva, and is thus presented to the gustatory nerves in the form of minutest divisibility, as well as in that fluid state which is best calculated to produce accurate impressions. Thus then, the taste is the appointed means of perfecting the process of mastication and insalivation; and, as such, it forms the first link in the chain of good digestion, of which nature has evidently constituted it the watchful guardian. This conclusion is still farther established by the fact, that when the impression of an article of food upon the tongue is *disagreeable,* the entire process seems to be arrested; that organ becomes dry; the secretion of saliva is discontinued; the throat refuses, or at least is unwilling, to swallow this unprepared morsel; and the stomach automatically withholds its aid of digestion.

Unfortunately, its monitions are too frequently disregarded, and a loss of the digestive power is the consequence. Nature has most wisely appointed, that the sensibility of the tongue should be increased by hunger, and diminished by the satisfaction of the appetite. Hence the goût, with which the simplest diet is taken by an unsophisticated palate, when the system really needs to be recruited: hence, also, the loss of relish, the palled appetite, as soon as nature's wants have been supplied. On the same principle, a similar phenomenon is observed in disease: when the power of the stomach is enfeebled, or when

any process of irritation is going on in the system, in consequence of which the function of nutrition is intercepted, or that it is rendered desirable to cut off an exuberant supply, the tongue becomes coated with fur; the extremities of the nerves are obscured by this means; the sense of taste is rendered obtuse, or is entirely lost; the appetite is gone. It will be an object of physical education to watch over these states; to instruct the child in their occurrence; and to employ the appropriate remedy;—viz: abstinence, in some cases; temperance and moderation, in all.

There are, however, some instances of disease, which are characterized by excessive appetite; but in these, the expression of want is so very different from natural hunger, that it cannot be mistaken for it, and does not even form an exception to the foregoing general rule, but only demonstrates a particular state of irritation of the digestive organs. It is to be remarked, notwithstanding, that there exists a morbid feeling, arising from the presence of acid in the stomach, and from impaired digestion, so nearly allied to the expression of hunger, that it readily admits of being mistaken for it. It may, however, always be distinguished from the healthy craving of nature, by its being *excessive*, almost amounting to positive pain; and by its occurring at periods, when the process of digestion of food previously taken, cannot possibly have been accomplished. This sensation is, also, sometimes the result of

the indulgence of the appetite of children, and is then, partly, the effect of habit; partly, that of acidity and indigestion. In either case, it will be always well to exhibit a dose of magnesia, with, or without rhubarb: if the feeling be merely the creation of habit, the necessity for taking medicine will soon supersede it: and if it result from the presence of acidity, it will be relieved by that remedy.

Thus then, the sphere of the influence of this sense, is principally corporeal: and although it admits of being applied, in some few cases, to scientific purposes, yet, for the most part, it scarcely gives any intellectual notices; but is, and ought to be, almost entirely and exclusively, *a sense of nutrition:* and as it does not contribute to intelligence, so neither should the latter be devoted to it. Yet, perhaps, there is no one sense, over which the watchful eye of physical education is more imperiously required; none, whose excesses exert, ultimately, a more baneful influence upon the manifestations of mind; and, as such, we shall not hesitate to subjoin a few more remarks on its mode of management.

Nothing can be more painfully degrading, than to find the powers of the immortal spirit employed upon the gratification of this sense; to observe it become an object of pursuit; of forethought; of attention; of anxiety; diverting the understanding from its appropriate operations; and usurping that time which should be bestowed

on the attributes of reason; that solicitude, which can alone be properly fixed on the grand objects of being good, and doing good. If, then, parents would shield their offspring from the allurements of the palate, and protect them from its engrossing temptations, they will carefully lay the foundation of indifference and moderation; they will sedulously instruct them, that they *eat to live*, not that they live to eat and drink; and in so doing, perhaps, they will confer upon them, the greatest boon of physical education. Nature herself has pointed out the mode of accomplishing this object, in the method by which the sense may be carried to its highest degree of perfection. For taste is susceptible of education and improvement, as well as the other senses. It exists, however, in its most perfect state, not in the refined and fastidious palate of the alderman, but in the unsophisticated habits of the simple dietetic. There are instances on record, of the extreme delicacy and accuracy of taste. In those whose occupation leads them to depend on this sense, as, for example, in the purchasers of wine, the plans adopted for preserving its accuracy, are, to avoid drinking that fluid in common; to abstain from all kinds of stimuli; and even generally not to swallow the small mouthful taken by way of experiment, and carefully to rince the mouth afterwards; thus shewing that the accuracy of the sense depends upon the simplicity of its treatment. It is found that this delicacy of taste is

easily lost, by the employment, and especially, by the abuse of stimuli; and by the frequent exhibition of highly-seasoned dishes, and all other sophisticated food.

Thus then it will be ultimately concluded, that he who deviates least from nature's own processes, who adheres to the greatest poss ile simplicity of diet, will actually *enjoy* the greatest aggregate amount of pleasure: for when the palled appetite of the luxurious citizen requires to be goaded by the daily application of some new and stimulating food; and when consulting the caprices of a vicious and worn out taste, becomes the business of his life,—the child of nature will enjoy its simple food; will eat the bread of cheerfulness, and drink the water of contentment; and with very little thought as to the quality of to-morrow's fare, will derive a greater amount of positive pleasure from the exercise of this sense; while his faculties will remain unimpaired, and he will secure all the superadded gratification of a clear head, and a well-stored mind. The author has known individuals, who, from having abandoned habits of gourmandise and epicurism, have afterwards assured him, that now, for the first time in their adult lives, they knew what it was to sit down to table hungry; to eat with enjoyment; to rise satisfied, yet with remaining appetite; and never to feel the incumbrance of an overloaded stomach.

The intimate connexion and sympathy between the stomach and the brain is well known. All

have experienced how impossible it is to call upon the latter organ for energetic exertion, when the former is fatigued by too much exercise, or stimulated by improper articles of diet. When the stomach is distended, the action of the heart and lungs is interfered with, and congestion in the vessels of the brain is the consequence, thus producing an immediately morbid condition of that viscus. And again, the same state of the digestive function will operate upon the brain, by making a larger demand upon it for a supply of nervous energy, than its proper situation in the animal economy deserves, and thus leaving it less to spare for intellectual operations. Besides all which, there is an intimate sympathy between the two organs, by means of which, disordered or irritated function in the one, always produces a corresponding state of morbid action in the other. Thus with children, convulsions and other symptoms of irritation of the brain, do frequently result from oppression of the stomach; and it is quite impossible to expect the full, and healthy, and energetic performance of the cerebral functions, if the stomach be irritated by the quality or quantity of its food. If farther proof were necessary, of the dependence of the one organ upon the other, it might be found in the peevishness and irritability produced by indigestion—the tendency to drowsiness consequent upon it—together with its almost constant companions, uneasy and unrefreshing sleep, interrupted by

dreams, night-mare, and the motley group of physical enemies which sit upon our pillow, and exert their influence upon the distempered fancy.

It is vain to expect the development of the powers of the understanding, or the healthful manifestations of mind, unless the diet be frugal, and the digestive function be performed without difficulty. It has been said, that the fare of the coal-heaver should consist of beef steaks and porter; while that of the man of letters, should be composed of vegetables, fruit, and water. But the application of this assertion requires caution; for a diet of the former carried to repletion, will actually *undermine* muscular strength: while the abstemious bill of fare of the latter, if taken in any considerable quantity, will inevitably produce acidity, flatulence, indigestion, and impaired brainular energy. The diet, therefore, of the athletic, should mainly consist of animal food, but should not be carried to the extent of repletion; while that of the literary character should be much more sparing, but should still consist of *small quantities* of food of a similar nature. The great danger for the man of studious habits, arises from determining too large a quantity of blood to the head; but this may be equally accomplished by vegetables and water, as by beef and porter, if taken in too great quantity: in either case there will be plethora; the only difference will consist in the relative proportions of the several constituent parts of the blood.

In an individual so predisposed to cerebral *congestion*, or *irritation*, the great object will be to avoid *quantity*; to let the diet be nutritious and easily digestible; but most carefully to avoid a large proportion of fluids, as water, tea, coffee, &c.; the baneful effects of *these* consisting, not in the influence of their essential properties, but of their *bulk*. The observation of this simple plan will be found more conducive to health, than all the bleeding, leeching, cupping, vegetable diet, and medicine in the world; all of which, wanting the simple attention to *quantity* of the ingesta, will be always inefficacious, and often injurious.

With all these truths before them, let parents be especially anxious to form for their children a *simple taste:* and they will never fail to bless them for it in after life. From experience, the author can safely say, that those children are the happiest, the most intellectual, and do actually possess the largest amount of animal enjoyment, whose diet is the most uniformly simple: the crust of bread of the intelligent, is more to be envied than the complicated fare of the most pampered, yet heavy, dull child. The irritated spoiled infant has been often seen to throw away its bread and butter in distasteful passion, if it wanted the addition of sugar to render it palatable; while the frugal meal of the nursery from which these articles are excluded, has afforded unmingled satisfaction; the bodies of its little inhabitants have been better nourished, and the evil tempers of the

mind have been kept at a distance. The author is not about entering a crusade against butter and sugar: he may not indeed admire either the one or the other abstractedly; but his principal objection to them is, that they stimulate the sense of taste, and induce children to eat more than is necessary—more than they otherwise would. Left to itself, a child knows no other limit to its devouring propensity, than the absolute incapacity of receiving more; and the consequence of this state is perceived in the oppressed breathing which follows the principal meal. The very opposite of this state should be the criterion of having taken enough; the child should never know from its sensations after dinner, that it has a stomach: and should he be peevish, fretful, languid, and irritable, a state of morbid excitation is produced, which cannot but be extensively prejudicial. On the same principle, all hashed meats, sauces, &c. are to be avoided; and no kind of stimulus, but that of health, should be given. This is the only way of securing strength and comfort of body, peace of mind, activity and energy of intelligence, as well as good temper; boons surely of sufficient value to induce parents not to neglect the physical education of this sense.

CHAP. XIII.

EXERCISE OF THE SENSES CONTINUED—OF THE SENSE OF SMELL—ITS OBJECT—ITS ORGAN, THE NOSE—ITS USES—INTENDED AS A SAFEGUARD TO THE RESPIRATORY FUNCTION—POSSESSED IN VERY DIFFERENT DEGREES BY MEN AND ANIMALS—CONDUCES LITTLE TO THE ADVANCEMENT OF INTELLIGENCE—IS MORE PERFECT IN SAVAGE THAN IN CIVILIZED LIFE—IN A GREAT MEASURE VOLUNTARY—IS SUSCEPTIBLE OF EDUCATION, AND CAPABLE OF CONSIDERABLE ASSOCIATION—ITS TOO ACUTE SENSIBILITY—ITS ANTIPATHIES—PRECAUTIONS REQUIRED BY THE EXERCISE OF THIS SENSE—PERFUMES—TOBACCO—SNUFF—THEIR AGENCY ON THE BRAIN AND THE DIGESTIVE ORGANS.

III. *Of the Sense of Smelling.*

As in the sense we have just contemplated, savours are its object, so in that now submitted to our notice, their place is occupied by odours. These are emitted during certain states of the odoriferous body, varying according to its individual peculiarities; and often arising from different substances, in circumstances precisely opposed to each other; yet all agreeing in this one particular, that they are conveyed from the odorant body, and diffused through the medium

of the atmosphere; and that they are powerful in inverse proportion to the squares of their distance from it; thus forming a means of calculating that distance, when we are previously acquainted with the nature of the plant or animal. This mode of calculation is however rendered altogether uncertain, by the varying power of giving off their peculiar odours, according to the state of their health, age, &c; and by the different capacities of the atmosphere to receive and to convey them, according to a certain law unknown to man, although the *fact* be familiar, especially to sportsmen.

The nose, and the structure depending upon and connected with it, form together the organ of this sense. The mode by which its impressions are received, is through the medium of inspiration; and thus we are brought acquainted with a variety of qualities of bodies, which we know from experience to be connected with certain states of their power of giving off smells. And although it would be difficult to catalogue the almost endless variety of odours, yet they may be all classed under the generic terms of *agreeable* and *disagreeable*. On these two qualities will hinge the principal office of this sense; viz. that of performing for respiration, what the tongue does for digestion; and of distinguishing the different qualities of the atmosphere—freely inhaling the purer breeze, and rejecting it when loaded with noxious particles. Thus its office is analo-

gous with that of taste; and it will be remarked, that when exposed to disagreeable smells, the chest seems to perform inspiration with regret and difficulty. It is also an adjuvant to the former sense, warning us of certain injurious states of the food presented to us, and thus influencing the digestive function by the nausea and disgust which it produces.

Animals possess the sense of smell in very different degrees; in some much more perfectly, and in others much less so than in man. It is, however, in its influence principally corporeal, and contributes very little to the advancement of intelligence, except in a small number of instances, as, for example, in the pursuits of the chemist, to whom it is often valuable in directing his researches, and conveying to him some notice of the good or baneful properties of bodies submitted to his investigation; and occasionally leading to a train of analysis, which has conducted him in the pathway of brilliant discovery.

The sense of smell is not very early developed; and, probably, nature, in her wisdom, has prudently ordained, that from its vicinity to, and immediate connexion with the cerebral viscus; and in consequence of the easy excitement of that organ, through the medium of stimuli applied to the nose, it should not arrive at its state of maturity, or even considerable activity, during the period of the brain's greatest tendency to irritation; a hint worthy of reception, in order to

avoid in the years of infancy, and early childhood, powerful impressions upon this sense. It has also been remarked, that the sense of smell exists in a greater degree of perfection in savage, than in civilized life: a fact probably arising out of the circumstance, that in the former state, man is more dependent for his conservation upon his senses, than upon his understanding; and that they are consequently rendered more acute by his necessities, and by the habitual exercise of this function in ways which pass unheeded in society.

The perception of smell is in a great measure voluntary; and when assailed by any odour which is noxious and disagreeable, we instinctively hold in the breath, and even close the nostrils, in order to prevent the possibility of its access: while, on the other hand, we expand the nostrils, and greedily inhale every particle of air we can, when it is presented to us with agreeable properties. As it is voluntary, so is it susceptible of education; and it possesses some peculiarities which are well worthy the attention of the parent, both by way of caution and of improvement.

It is, in the first place, capable of considerable association: it informs us of the first harbingers of spring, and is regaled and delighted by the perfume of the primrose and the violet: it acquaints us with the return of autumn, and is disagreeably affected by the emanations of decaying leaves and vegetables; and warns us not to linger on the banks of marshes, and other situa-

tions where warmth and moisture acting upon vegetable matter in a state of decay, have contributed to evolve effluvia which are injurious to health.

This law of association may be improved by education: it may be made the first link in the chain of an acquaintance with the delightful science of botany; and thus may form an introduction literally strewed with flowers and sweets, to a knowledge of nature's laws and the study of her economy, in the widening sphere of her ample domain; commencing with the development of life; passing onward to the period of decay; and never terminating but in the illimitable transformations of matter, which, however it may be subjected to change, can never be annihilated. It is well therefore to exercise this function, and to teach the young by degrees to distinguish bodies through its instrumentality, always correcting their mistakes by means of the other senses.

The work of education is not only to develop the powers of the olfactory function, but also to blunt its too acute sensibilities, and to remedy the antipathies, which unfortunately it occasionally contracts. Instances have occurred, in which the smell of even apparently very simple bodies has produced unexpected and powerful effects upon the nervous system, fainting, hysterical paroxysms, and other morbid phenomena. Cases have likewise been recorded, in which the most violent aversions have been contracted, and kept

up through the medium of the nose. Under all these circumstances, it will be the part of education to diminish the acuteness of the one state, and to conquer the intensity of the other; and these objects are to be accomplished by graduated, but persevering and habitual exposure, and by the aid of the understanding; the latter (where there is an intelligent mind) being the most powerful means of superseding the too acute, or even painful monitions of this sense. In all these cases, the particular affection or aversion, whatever it may be, is probably depending upon individual peculiarity; and we know, that this may be carried to such an extent, that the smell of assafœtida, or the snuff of a candle shall be pleasing to some, while the most grateful odours shall be positively disagreeable to others: yet these peculiarities are productive of so much inconvenience to the individual and to society, that they should be eradicated, and they *may* be superseded by the means above-mentioned.

It remains for us only to notice some few precautions which the exercise of this sense, or the state of its organ may require. The membrane composing the latter, from the delicacy of its structure, and from its constant exposure to atmospherical vicissitude, and other sources of irritation, conveyed on the wings of the wind, is very liable to be affected with catarrh, or what is commonly called cold in the head. In these cases there is often much inconvenience, difficult breathing,

&c. from the accumulation of mucus in the nose, requiring in younger children attention to remove it, care to prevent its being swallowed, caution to select such a position for the patient during the night, as that it may have a free exit from the nostrils, and that it may not be in danger of running down into the throat, and also to prevent the nose and lip from being excoriated by the irritating properties of the discharge.

In general, perfumes of every kind should be studiously excluded from the apartments, or the dress of the young; since they *can* answer no useful purpose; since they are altogether *unnecessary*, where perfect cleanliness is observed; since they contribute to habits of luxurious effeminacy, and since it is not easy to calculate the extent of their influence upon the animal economy: this only we know, that such influence is not beneficial; but that in many instances it is powerfully excitant to the system, and banefully operative upon it.

The agency of tobacco in every shape upon this sense, is also to be deprecated. Perhaps there may not be much danger to be apprehended just now from the pernicious and filthy custom of smoking; but the author would feel that he were guilty of a dereliction of his duty, did he not stigmatize, with severe reprobation, the disgusting practice of taking snuff, a habit which has of late years become much more general. To say that it is opposed to cleanliness ought to be a

sufficient reason for guarding against it, and an abundant ground for pronouncing it a practice which is *ungentlemanlike*; for although custom may for a time have lent its sanction to the habit, and fashion may have consecrated it with her approving smiles, yet custom and fashion may be under the influence of folly, while the principles which are characteristic of the gentleman, are the same under every modification of society, and in every quarter of the globe; and will survive the constant changes, and bizarreries d'esprit of those who aim to be distinguished from the vulgar herd by some singularity; a singularity which is rendered current by their example, and is aped by a host of silly, but admiring imitators.

That the stimulation of this sense through the medium of tobacco is considerable, and is productive of great gratification, is apparent from the difficulty with which the habit is relinquished by its votaries. *This alone* might induce a suspicion of its injurious influence; but a little inquiry into the nature of that influence will shew that it is powerfully excitant to the nervous system, and that it is more than suspected of producing irritation of the brain. A common excuse for snuff-taking is to relieve drowsiness: how is this effected through the agency of tobacco, but by a mode analogous to the influence of opium—in fact, by irritation of the brain? None will contend that the mere act of stuffing the nose with a disagreeable powder, can in itself be pleasing.

This is not the case; it is the subsequent stimulation of the nervous system, which gives rise to the state of enjoyment so difficult to be abandoned. But that stimulation of this organ, which is sufficient to produce agreeable sensations, must be a minor degree of *irritation*, and which often repeated, will terminate either in positive injury, or in the development of predisposition to disease. It has been asserted, indeed, that snuff-taking is injurious to the digestive organs, from the immediate application to them of this irritating powder. The author *believes* that this is not a primary effect, but a consequence of the irritation of the brain. Here he would take his stand, and entreat parents carefully to avoid laying the foundation of a habit of snuff-taking, or indeed of the use of tobacco in any shape, as they value the lives and comfort of their children. The effect of other noxious and disagreeable vapours need not be noticed; for they are sufficiently repugnant to the organs of sense, not to allow a fear that they should become habitual. We have now treated of the senses, which are principally corporeal, and we shall pass on to notice those which are more especially intellectual.

CHAP. XIV.

EXERCISE OF THE SENSES CONTINUED—OF THE SENSE OF HEARING—ITS OBJECT—ITS ORGAN—HOW PRODUCED—DIFFERENT DEGREES OF PERFECTNESS—PASSIVE OR ACTIVE—ITS USES—THESE PRINCIPALLY INTELLECTUAL—A MUSICAL EAR: IMPROVED BY CULTURE—ADJUVANT MOTIONS OF THE EAR, TO BE DEVELOPED—EXTERNAL ATTENTIONS TO THE EDUCATION AND IMPROVEMENT OF THIS SENSE—CAUTIONS RESPECTING IT.

IV. *Of the Sense of Hearing.*

THE objects of this sense are sounds impressed upon the sentient organ—the ear, of whose beautiful and exquisite mechanism for conveying these sounds to the expansion of the auditory nerve, it would be difficult to convey an accurate, yet intelligible description, even if the design of the present work would permit such a digression.

Sounds are occasioned by the vibrations of a sonorous body, and are produced by the percussion of such body: these vibrations are propagated to the immediately surrounding atmosphere; and the impulse thus given is repeated and communicated to the ear, whose external form is well calculated to collect, and to concentrate these

impulses, which being thus brought to the internal mechanism, are carried onwards by an inimitable arrangement of structure, until the required impression is made upon the auditory nerve, and the brain. Thus, this sense is not excited by the presence of the body itself, as in that of touch; nor by some of its integral parts, as in those of taste and smell, but by the atmosphere which has received and conveyed the first vibratory impulse.

There is a great variety in the extent and perfection of this sense, both with regard to different classes of animals, and to the individuals of which they are composed. With some, it is more delicate than in man, at least so far as relates to the reception of simple sounds, necessary to the conservation of organic life; with others it is much more imperfect. With respect to man, the deficiency in his power of receiving, and distinguishing the minuter vibrations of simple bodies, is more than abundantly compensated by the infinite variety of sounds which he is capable of detecting, and which form for him so many signs of ideas.

This sense is *passive*, as when we hear without particular attention, and receive the sounds as they happen to be impressed upon the sentient organ; it is *active*, as when we *listen*, when we adapt the ear with intense energy to catch even the whisper of interest, and will scarcely venture to breathe, lest we should lose a single impulse of that medium which conveys to us intelligent

notices; and not only gives us the sensation of simple sounds, and distinguishes their difference—not only teaches us, in many cases, the nature of bodies, their relative situation with regard to ourselves, their distance from us, and from each other, as well as the direction in which they are moving—but also informs us of what is passing in the minds of others; brings us acquainted with their feelings, emotions, ideas, and habits of thought and action; and awakens in our own minds corresponding trains of thought and of feeling; thus contributing essentially to the development of the understanding, as well as of the imagination.

A farther use of this sense, which indeed has been presupposed in the former paragraph, consists in the communication, not only of affective language—that of feeling and passion; but also of conventional language, which however, though useless, or at least incompletely useful without the ear, is, notwithstanding, dependent for its origin and variety, principally upon the faculty of intelligence, the wants of the understanding, and of the immaterial principle of which it forms an important manifestation;—it is, in fact, the creature of society, and is rich or poor exactly in proportion to the extent of civilisation, and to the degree of culture which the intellectual operations have received: hence the great difference of different languages.

In enumerating the uses of the ear, we must

not forget to notice the pleasure to be derived from music, which results, in all probability, mainly from the association of ideas, recalled to our minds by the sounds of harmony. That it is not invariably thus, appears, however, from the fact, that sometimes persons of lively imagination, extensive association, and correct judgment to combine their results, are not possessed of a musical ear, and do not derive pleasure from the concord of sweet sounds: neither is a musical ear always the most correct and delicate when applied to other sounds; so that, as it should seem, the pleasure derived from music must be dependent rather upon some peculiar state of the function of intelligence, than of the sentient organ, upon which the impression of sound is first made.

This sense may be improved by culture. The degree of perfection to which it may be carried, is exemplified by circumstances which have rendered its cultivation a matter of imperative necessity; as for instance, *in savage life*, where the acuteness of the senses supplies, in some measure, the want of the protection afforded by the institutions of civilized society, and all the conveniences connected with them; and *in the blind*, where the total failure of one of nature's most important methods of communication with external objects, has rendered it desirable to supply the deficiency, by increasing the activity and

extending the sphere of the sense the best calculated to secure the largest amount of intelligent notices.

In one other circumstance, this sense has lost a degree of its power, by the *habits, probably the dress,* of social institutions. Nature has provided the ear with certain muscles, for the purpose of more effectually directing its attention to the finer sounds, and also of collecting a larger number of atmospherical vibrations. In the great majority of instances, the power of moving the ears has been completely lost, partly from pressure upon the external structure, but principally by the wasting of these muscles consequent upon want of exercise. Yet there are individuals who still retain this faculty, and who are perfectly conscious of employing these organs when they wish to direct the ear particularly to catch fine sounds. But so rare is the possession of this gift, that the persons so endowed become objects of wonder and curiosity, rather than of admiration. It may be well, however, for physical education to notice and restore this power; upon the principle of carrying the organ to its greatest degree of perfection; and with the consciousness that nature has made nothing in vain, to reinstate the faculty of moving the ear by the development of its muscles.

One of the earliest parental cares will be, to prevent any tendency to inflammation and excoriation behind the ears; an affection so frequent

and so troublesome, when a sufficient degree of ablution has not been observed; and which, if suffered to continue, may become, perhaps, both difficult of cure, and dangerous in its consequences. The remedy is to be found in cleanliness, repeated washing, and, if necessary, some slightly stimulating lotion to relieve the enfeebled vessels, and strengthen the skin of the part.

In the efforts to cultivate this sense, it is desirable to teach children to distinguish at first *simple* sounds, and by degrees those which are more complicated, or at least compounded of several simple tones; together with their relative distances, and the precise spot whence they come. It is extraordinary, but not more so than true, how little we possess naturally the means of distinguishing the direction in which sounds approach us. Every one whose opportunities have permitted the experiment, must have remarked, that if he endeavoured during the night to form an opinion, upon which way a stage coach passing his window was travelling, he has been frequently deceived, and oftener wrong than right. Habit, and the want of exercise, render it difficult to distinguish these slighter differences; but education may supply the deficiency, and give a greater degree of accuracy to the monitions of this sense: and it is self-evident, of how great importance such an acquisition may be to the individual and his conservation.

In the further improvement of hearing, it is

desirable to teach children to recognize persons and things by certain appropriate sounds; to become acquainted with the footsteps of individuals, the different cries of animals, and indeed every variety of sonorous vibration, in order to give a greater degree of accuracy and energy to the organic impressions. In effecting these objects, the first thing to be taught, is the faculty of attention; the direction of the organ towards the purpose of obtaining every possible notice. Having secured the attention, (no contemptible conquest in the volatile age of childhood,) the parent will proceed to develop the power of hearing *quickly*, as well as accurately; and of keeping up the effort of listening without fatigue, as well as of discriminating the slighter shades of articulate sounds, and their minuter variations.

There are a number of methods, through which the exercise of this sense may be carried on by means of the impression of natural objects upon it; such are the tones of the human voice, the varied expression of feeling, and the conventional result of articulate language. Nor is this unimportant; for through the medium of the ear, our sympathy with others is extensively awakened; and in addition to our widening sphere of intelligence, through the aid of language, which will again come to be considered in a subsequent chapter, we are also roused to a sense of feeling. The accents of joy, the shriek of sorrow, the cheering of courage, the soft breathings of love, the con-

solations of pity, &c. all awaken corresponding emotions, and enrich the understanding with a thousand ideas, arising out of the social state, and connected with all our best hopes, and views and feelings, and actions; while they powerfully aid, and gently stimulate the imagination. The latter property should be carefully watched with those, whose too luxuriant fancy is a little liable to run wild; and especially should they be guarded from the excessive influence of music. Its soft luxury should only be sparingly permitted to children of fervid sensibility; while their imaginative musings, fostered by the harmony of sound and song, should be counteracted by giving a preponderating largeness and weight to the understanding.

We shall only farther remark, that the sense of hearing is liable to be powerfully affected by any cause of morbid irritation to the *brain* and *nervous system*, to the energy and well being of which, the prosperity of this sense must be for ever indebted: it is therefore necessary to be watchful against the imprudent stimulation of that organ and its appendages.

CHAP. XV.

EXERCISE OF THE SENSES CONTINUED—OF THE SENSE OF SIGHT—ITS OBJECT—RAYS OF LIGHT—THEIR DIFFERENT CAPACITY FOR CALORIC—LAWS REGULATING THEIR TRANSMISSION—THE EYE IS THE ORGAN OF SIGHT—SKETCH OF ITS PHYSIOLOGY—DIFFERENT DEGREES OF VISION, AND THE POWER OF ACCOMMODATION OF THE EYE TO VARYING CIRCUMSTANCES—SIGHT IS ACTIVE OR PASSIVE, VOLUNTARY OR INVOLUNTARY—ITS USES—ITS HIGHEST STATE OF PERFECTNESS—IMPROVED BY CULTURE—AND ASSISTED BY THE OTHER SENSES—OPTICAL ILLUSIONS—POWER OF EDUCATION, HABIT, AND EXERCISE—DEFECTS IN VISION—DISTINCT VISION HOW PRESERVED—PRECAUTIONS ON THIS SUBJECT—THE CORRECTION OF BAD HABITS—THE MODIFICATIONS OF EXERCISE—TOGETHER WITH THE DIRECT AND INDIRECT ADVANTAGES RESULTING FROM THEM—INTELLECTUAL AND MORAL ASSOCIATIONS, &c.—DEFORMITIES OF VISION—SQUINTING—METHOD OF CURE—CONCLUSION.

V. *Of the Sense of Sight.*

The immediate object of this sense is that which imparts the idea of colour; and this is dependent upon the rays of light reflected from different bodies, and passing directly or indirectly to the sentient organ, in separate pencils, with a dis-

tinctness which baffles confusion; and with a velocity so great, as at short distances to be quite inappreciable. Thus a body reflecting all the rays of light, appears *white; red*, where it has the power of reflecting only the red rays, and so with regard to all the primitive colours, and the shades which are compounded of their union; while black, or the absence of all colour, results from the absorption of the entire light.

These rays possess a different capacity for caloric, the maximum of which exists in the red ray; so that substances will not only give the sensation of warmth according to the inverse ratio of their power of reflecting, or the direct ratio of their power of radiating or transmitting the rays of light; but also according to their power of reflecting or transmitting *particular* rays: a circumstance worthy of attention in selecting the dress of children, as it may not only contribute to their comfort, but as it may avoid also the too great irritation of an important and highly delicate organ.

The rays of light are also partly dependent upon the medium through which they pass: thus they may be reflected from some bodies, according to laws, which admit of being ascertained or defined; and yet pass in right lines so long as they continue in the same medium: but in passing from a rarer to a denser medium, or from a denser to that which is more rare, they are *bent from their straight course*, and acquire a

convergent or divergent property, while in other cases they may be *simply transmitted.*

The eye is the organ of sight, and consists as such, of the eye, properly so called, and of the several appendages by which it is contained, moved, protected from injury, and preserved in a state of moisture; as for instance, the bony cavity in which it rests, the eye-lids and eye-lashes, its peculiar muscles, and the apparatus by means of which the tears are first secreted, and then conveyed away. It would lead us too far astray from our immediate purpose, if we were tempted, in this place, to explain the phenomena of light, and the laws by which it is governed; together with their application to the theory of vision, and the several questions which may perhaps be still considered as moot points in physiology: or to describe the anatomy of the eye, its complicated, though beautiful structure, and the subservience of every part to the grand object of procuring perfect and distinct vision; or to detail the mechanism of sight, and trace the rays of light from their first impinging upon this perfect optical instrument, until they had formed a distinct image of the object upon the retina, or expansion of the optic nerve. Such indeed would have been an interesting pursuit; but we are forbidden by the nature of our undertaking to be tempted aside by the beauty of every wild flower, which blows at a little distance from our path. Ours is the humbler task of gleaning in the field of

science, and selecting only those scattered ears of truth, which when bound together in a sheaf, will readily admit of useful application to the necessities of the young.

Passing over a variety of interesting matter, we can only say, that by means of its muscles, the eye is directed by the will to objects with which it seeks an acquaintance; and that it is accommodated by their instrumentality to the different distances at which those objects are placed: while by the agency of other muscles, and of the eye-lids, it is *automatically* defended from injury: while it is preserved from the irritation of extraneous bodies by the *eye-lashes*, and kept moist and transparent by the *tears*.

The offices performed by these several parts are indeed accessary, but still indispensable to distinct vision: and these being pre-supposed, the rays of light, after experiencing a certain degree of refraction, finally form an exact picture (though inverted) of the object to be represented upon the retina; thus producing that impression, the essential action of which is unknown, but which is perceived by the sentient organ, and conveys to *it*, a distinct idea of the forms towards which the attention of the eye may have been directed. We must not attempt to explain, why an *inverted* picture of the object, impressed upon the retina, creates an idea of that object in its upright posture; nor why we perceive *singly*, although the impression made upon the organ be

double; phenomena, which are probably not to be explained by the structure of the eye only, nor entirely by the laws of habit and association; but chiefly upon certain peculiarities of the intellectual function, which we cannot fathom, and the attempt to detect which, would perhaps only convict the inquirer of ignorance, or lead him along the path-way of interminable conjecture.

This sense is more or less perfect in different animals, and in man as well as in different individuals of the same species. In some animals destined to seek their food during the night, it is much more perfect in a weak light, and is almost destroyed by the intensity of a noon-tide sun, as in those of the cat-tribe: in others, whose habits are of a different character—in birds, and especially in birds of prey, it is wonderfully strong, and capable of being exercised at great distances. There are none, who have been accustomed to travel across desolate wilds during the night, who have not thankfully owned the superiority of this sense, in their faithful courier, the horse, over themselves; and there are few who have not experienced the advantage in circumstances of danger and difficulty, of leaving him to choose his own way; as well as the evils arising from obstinately persisting to *choose for him.* These varieties arise chiefly from the power of receiving or excluding a greater number of rays of light, under particular circumstances. On the whole, the strength of sight in man is very considerable,

and admits of great changes, according to his different occupations and necessities. The varieties to be remarked, with regard to the sight of individuals of our own species, are depending partly upon the original structure of the optic nerve, and its greater or less degree of susceptibility to impression; partly upon the perfection or imperfection of the eye, considered simply as an optical instrument; partly, on the influence of education, habit, culture, and the general modes of life; and not a little, on attention to, or the neglect of, precautionary measures for the preservation of its health.

The sense of sight is under the influence of the will: it is *active*, as when we direct the attention to investigate particular objects; or *passive*, as when they merely pass in review before us: in the former case, the will acts on the muscles of the organ of sight, to adapt it to the necessary distance; and on the retina, or nervous expansion, in order that it may be prepared to receive a greater exactitude of impression; and this again exciting that sympathetic and harmonious action, which links together every part of this complicated machinery, and forms one beautiful whole.

Thus influenced by the will on the one hand, and by the state of the retina on the other, this sense is peculiarly susceptible of education; and its perfection mainly depends on the habits induced by instruction, and on the state of the

brain, to which many of its phenomena must be referred. During the first few months of early life, the sense of vision is only passive, if indeed it admit even of this application; for the infant, although it apparently sees every thing, discerns nothing. If in its mute unconscious gaze, any impression be made upon the sentient organ, that impression is not perceived by the brain; but after a little time, it begins to take notice, to recognise those to whose kind care it is principally indebted; and so, by degrees, the sense is developed. Such is the delicacy of the organ of sight in early infancy, that it should be *gradually* accustomed to sensation; and the stimulation of intense light, as of the sun, for example, should be avoided; or the eye may readily be distorted, or rendered so irritable, as to be productive of serious inconvenience in after life. The same principle should not be forgotten a few years afterwards, especially during the hours of study, when the eye is particularly engaged. Under these circumstances, it is desirable that the light should fall *directly* upon the table, from the top of the room, and from a northern aspect: but where this preferable situation cannot be obtained, the study should be defended from the intense ray of a summer's sun, by venetian blinds, painted green; and the pupil should be so placed, as that the light should fall either *directly* upon him, or on his left side, which will prevent the

formation of a shadow by the hand intercepting the rays of light.

The sense of sight informs us of the positive and relative distance of bodies from ourselves, and from each other; of their size, figure, mobility, &c.: all within a certain and defined distance, called the sphere of vision; this however varying very greatly in different individuals, of whom the extremes will commonly be found in the peasant, and the man of letters; the one being accustomed always to look at distant bodies on a large scale; the other almost exclusively rivetted to his desk, and his eye fixed on minuter objects.

The perfection of vision is, that it should be clear, distinct, quick, at all distances, and that it should be long preserved; readily embracing a whole without losing sight of the details of which it is composed, or of the relation established between the several objects which these details comprise.

To the accomplishment of this perfection, it is necessary that the eye should be a good one, considered as an optical instrument; that the general health should be unimpaired, since upon this depends the exertion of muscular power, and the consequent easy adaptation of the organ to different distances; that the intellectual powers should be in full operation; that the eye should be accustomed to execute frequently, and under

varying circumstances, the function of comparison between what it sees, and what it knows; that it should be assisted by the other senses, and more particularly by that of touch; and that it should be strengthened by exercise.

The dicta of this sense are subject to a great variety of illusions, with some of which it is desirable early to acquaint the young mind, in order that it may be saved from self-deception; that it may form more accurate judgments, and be defended from the fatal influence of superstitious fear, so readily produced and fostered in the credulous eye of infancy, by tales of ghosts, and similar preternatural appearances, which may be referred safely to *optical spectra*, arising from the circumstances in which light arrives at the sentient organ; the state of that organ; or of the brain, to which its impressions are referred. Thus with regard to colour, it is not unusual to meet with individuals who cannot discern particular colours, notwithstanding that these distinctions in their every variety of shade and blending, form the peculiar and appropriate object of this sense. In these cases, as we possess no means of convincing the intellect, the existence of the specific colour must be received as one of the *prejudices* of education; and the child must be taught to feel that the fault of his not perceiving it rests with himself: a very useful lesson upon which to ground the precept, to distrust the evidence of his senses; to lean not to his own understanding;

to believe some things which he cannot demonstrate or comprehend; and to acknowledge that there are many which, though not contrary to reason, are entirely beyond its appeal, and which must be received as matters of belief, on other evidence than that of the senses. The analogy of this principle with that on which our best hopes for futurity are founded, may be, perhaps, highly useful in after life.

The eye is often deceived in judging of distances, and of the relative situation of different bodies; unacquainted with the laws of perspective, it is called upon to exercise them, and is frequently led to erroneous conclusions. Each one may convince himself of this truth, by the simple experiment of endeavouring to estimate the comparative distance occupied by a portion of ground unbroken by any object of interest, and of one smooth level; or by a similar space intersected by the industry of man, by houses, trees, fields, hedges, flocks, and herds: the latter will appear to be much the larger; because the eye having many points to rest upon, forms its judgment of the whole from the aggregate of these points. The same result may be obtained by contrasting a meadow and a garden: in which comparison the latter, though of an equal size, will appear to be much the larger. Again, another error may be made apparent, in the luminous spectrum which results from whirling rapidly round an ignited stick: the eye perceives a com-

plete and unbroken circle of fire, although there is really only a single point; a deception which arises from the burning portion arriving a second time at every point of the circumference of the circle described, before the first impression upon the retina has had time to subside. Another exemplification of the illusions of this sense, arising out of the refrangibility of light, may be found in the broken appearance of a stick which has been partly immersed in water: all these instances tending to shew the imperfection of the sense, and the necessity for education and exercise, before its reports can be received as true.

The perfection to which vision may be carried, is readily exemplified by the effect of different pursuits upon it; by the accuracy of anatomical expression in the portrait painter, or the sculptor; or by the delicacy of colouring, the judicious management of light and shade, and by the grouping of the several objects which constitute the forte of the landscape painter: and which place us at once in the society of those long lost, or in scenes over which memory fondly wakes, and which kindle with emotion, a thousand interesting reminiscences. In a different way, the same sense is highly developed in the professional architect, to whom we are indebted for some of the finest models of human art and industry. And to mention only one other instance of the influence of this law, and to descend to a much

humbler example, the same principle is discoverable in the quiet and accurate eye of the sportsman, who brings down his bird in rapid flight, and sometimes with unerring certainty.

These examples, by shewing the power of education, habit, and exercise, on the perfection of this sense, are encouraging to persist in the effort after improvement. But all have not the same power of attaining excellence; since, in the first place, the focal distance of the eye differs in different individuals. It is of great importance, that parents should ascertain this circumstance, or they may be often, though unwittingly, guilty of injustice to their children; in ascribing that to awkwardness of manner or perverseness of disposition, which is in truth, only the expression of a natural defect in the organ of vision; to be counteracted, not by correction and moral discipline, but by gradually developing that power of accommodation to circumstance which the eye possesses. The common focal distance of the human eye, or that in which individuals generally see to read distinctly, and at the same time conveniently, is from eight to nine inches; but it will be more or less, according to circumstances; adopting this distance, as the one in which a book should *always* be held, will produce, in many cases, indistinct vision, and lead to perpetual error, which may be ascribed to carelessness, or which may be productive of inordinate exercise, fatigue, and exhaustion to the eye; and thus

early lay the foundation of disease, or of premature old age. This organ, then, should be gradually accustomed to change, and much may be done by perseverance. It must however be recollected, that, under these circumstances, the eye is more liable to fatigue, and requires, therefore, longer intervals of rest. Where the irritability consequent upon exhaustion has been induced, great advantage has been derived from the application of cold water, which may with propriety be allowed to evaporate.

It has been stated, as one of the characteristics of good vision, that it should be long preserved. This, however, requires considerable care, and an attention to some important precautions.

First, reading, which generally occupies the eye most intently, and therefore produces the earliest symptoms of fatigue, should not be continued too long in one unbroken period, but should be subdivided into the occupation of different parts of the day, and alternated with some other pursuit. A change of exercise is, in itself, repose; and, with a little care, this may be always effected without any material loss of time; while, by this process, the organ will be more strengthened, than by a complete alternation from active exertion to absolute quiescence.

Reading, during the twilight, should be strictly prohibited. There is no practice which tends more certainly to develop morbid predisposition than this unfortunate habit: for the eye is strained

beyond measure to continue its pursuit, and is thus rendered weak and irritable. Sudden transitions should always be avoided; for although the eye has the power of excluding the greater number of rays, by the contraction of the iris almost to a point, and again, of receiving a larger proportion by its dilatation; yet this cannot be effected rapidly or frequently, without a degree of suffering which is injurious. Every individual may convince himself of the truth of this assertion, by the effect produced upon the visual organ, by the sudden introduction of candles, after sitting in the dark, or at least in a very weak light; an experiment which should always be avoided in practice: for as soon as the light ceases to be sufficient for the common purposes of employment, at that instant should candles be introduced. A similar effect should be guarded against in the change from the labours of the study, which, it has been recommended to furnish with Venetian blinds, and to defend from a very strong light, to the amusements of the playground, and exposure to insolation. The transition should be gradual, and light should be admitted into the room for a few minutes before the little pupils leave it for their out-door exercises. It is desirable to avoid much reading by candle-light, for a similar reason as that on which the eye should be defended from the full blaze of the meridian sun. But, above all, the attempt to read by moonlight should be most uncompro-

misingly forbidden; since its insufficient, but dazzling brightness, is peculiarly injurious to this delicate organ.

The very lucid, resplendent, and brilliant eye, especially where this is accompanied with a dark coloured iris, is commonly one of excessive *sensibility;* always bordering upon, and without great care, easily converted into *irritability,* and that impatience of light which prevents distinctness of vision, and gives rise to blinking of the eye-lids and other awkward habits, which are in reality the expression of its suffering, and of nature's mode of attempting its relief by excluding the too-powerful light, where the exquisite sympathy established between the retina and the iris, has proved insufficient to save the organ from distress. The voice of unsophisticated nature should ever be attended to; and it becomes the parent to expound its slightest intimations, and to act upon them. It is in these cases, that attention to the colour of the dress and of surrounding objects, may be useful. But in every instance it behoves the parent to distinguish between bad habit, and organic changes which admit of remedy. Imperfections should be discovered, and the eye accustomed by slowly augmented exercise, to all the little circumstances of life, which, though they may be hurtful, are yet unavoidable; while it should also be employed by degrees, in discovering all that nature has revealed, or the industry and genius of man have unfolded.

The modifications of exercise for this sense are almost as numerous as the daily occasions of life. One of the most important, consists in teaching it to carry on its vision to sentences, or parts of sentences posterior to the one, which at the instant engages the eye and the organs of language, so as to rivet the power of the understanding upon what the child reads. While the words of a sentence may be pronounced without thought, ideas will not be communicated by reading; but they cannot fail to be so, where the intellectual faculty is in active exercise, and in unison with that exquisite mechanism, by which nature has allowed the admission of words as the signs of ideas; and has likewise provided for their enunciation. Without having acquired this habit, no one can read well; for none can give to language its proper emphasis, who has not previously embraced the design of the author, and comprehended his sentiments and mode of argumentation; and none can do this, unless he can carry on the eye to subsequent parts of the page before him. No pains will be ill bestowed, in obtaining this acquisition, which is invaluable to the pupil; inasmuch as it converts him from the parrot to the rational being; teaches him to arrange his ideas, and to communicate them, as well as the ideas of others, to those with whom he stands associated.

It is highly desirable to instruct the eye in the advantage of symmetry and order, in the arrangement of all the child's playthings, and of all na-

tural objects. It will be seen, upon investigation, that much more depends upon this principle than immediately appears. For, in the first place, the faculty of attention is developed by it; and the memory is strengthened, not so much as a consequence of this activity of attention, as from *the habit af arrangement*. The author is by no means an advocate for the adoption of any system of technical memory: on the contrary, he believes that all such systems are based upon a fallacy, and are too mechanical to be really useful: but every one who attends to the operations of his own mind, will have often found, that he has been assisted in restoring ideas and their signs, by recollecting the page of the book, or the situation of the page in which they were written; or by recalling the *order* in which the attention of the thinking faculty was directed towards them. All are sensible of the advantages of arrangement in facilitating the acquisition of knowledge; and of the fact, that ideas thus systematically connected, will be afterwards elaborated with regularity; that the individual possessing such, will think and reason correctly, and will avoid that confusion of intellect which so frequently leads to erroneous opinion, imperfect or distorted judgment, and mischievous action. The same advantage of order in assisting the recollection, is felt, in the demonstration of an abstruse problem of Euclid, or in the appropriation of any closely reasoned argument—leading, as it should always lead, to one point.

This, however, by no means comprehends all the advantages which accrue from the eye being accustomed to order. Habits of neatness and cleanliness are depending upon it; every thing must be in its proper place; the *keeping* of the character must be complete; the eye discerns, and the understanding is discomforted by want of arrangement and disorder: the smallest deviation from the neatness so essential to the gentleman, is discovered and remedied; and thus intercourse with society is rendered much more pleasing. And still further, the same principle is applicable to orthography. When the recollection momentarily fails, and we forget whether we have spelt a word correctly or not, the eye accustomed to order, immediately informs us whether it *looks aright*. A variety of other illustrations might be added; all tending to shew that the perfection, as well as the agrémens of the character, and the faculty of obtaining and communicating knowledge, depend greatly upon rigid attention to this principle.

The eye should also be accustomed to discern distinctly at different distances, both near and remote, in order that it may obtain the greatest possible number of exterior notices; notices too, which it will be seen are not merely valuable as the gratifications of sense; but as leading to results of great importance, a few of which may be thus briefly stated.

1. Distinct vision enlarges our acquaintance with natural objects. The phenomena

of nature's productions, present an almost endless source of admiration, and of constant pursuit, (the great secret of happiness in this lower world, for without it every blessing is insipid, or at least but half enjoyed,) and the earlier the attention is fixed upon them, and the interest and curiosity of the young concerning them is excited, the better. All knowledge is useful for itself, and for its application to the daily purposes of life: but here particularly the operation of a master-hand is to be traced, and the young will be most readily led to enquire *who* made all these wonders; and may by degrees be informed of the bounty and love of that Omnipotent Architect, who created and upholds all things; and thus may be conducted to the knowledge, that man is the most astonishing product of his Almighty hand; and to all the duties arising out of his relation to *Him*, from whom are derived life and breath, and all things. This, of course, implies an acquaintance with the general laws of nature's economy, which must only be gradually unfolded; and the first link in the chain of which, must be, to fix the attention to natural objects, and to recognize them in little paintings, drawings, or engravings. For this purpose, the art of drawing may be exceedingly useful, while at the same time, it will give a great degree of accuracy to the minute observations of the visual organ.

2. Again, there is not a feeling more deeply rooted in the human breast, than that of selfish-

ness. The hopes and fears, the joys and sorrows of the young, begin and end commonly, in their own immediate gratification: they live as isolated beings, and as if the world around them, were produced solely for their amusement and comfort; and this microcosm of their own creation, extends not *beyond* the narrow sphere of their individual little circle. But the eye must be accustomed to look abroad to the whole family of man, and to the entire kingdom of nature; to trace a peopled world in miniature, with all its minute, yet complete arrangement, by aid of the microscope; to recognize and respect the wants, and benevolently relieve, by little sacrifices of their own pleasure, the necessities of the poor around them; to walk at large over the limits of our globe, and in tracing its *geographical* boundaries, to become a citizen of that world and to feel sympathy for the wretched state of its inhabitants; and yet further to have the views enlarged, and by means of the telescope to carry the eye forward, in all the maturity of the developed understanding; and through the medium of the delightful science of astronomy, to become acquainted with a plurality of similar worlds, as that on which it lives and breathes; peopled, perhaps, by beings of a similar character with themselves, possessing the same views and prospects, and surrounded by similar objects of wonder and delight.

3. In order to the pursuit of all these objects, the eye, and *light*, as its stimulus are indispensable. This sense, therefore, above all the rest,

preeminently enlarges the sphere of our knowledge. By its instrumentality, we can avail ourselves of the wisdom of past ages, and find works to assist and conduct our investigations. By its means, through the agency of writing, a communication has been established with the wise and good of distant regions; and by the art of printing, these writings have been perpetuated, indefinitely multiplied, and diffused over a large sphere. We may not forget to notice also, the employment of this sense in the mode of telegraphic communication, a plan hitherto employed principally for hostile purposes, but which admits of being applied to the transmission of intelligence, unmingled with the alloy of warlike preparation. These are only a few of the objects to which the sense of sight may be directed; but they will abundantly shew the importance of the foregoing precepts for its improvement and preservation.

We must not entirely quit this part of our subject without noticing that unfortunate deformity, which is commonly termed squinting, arising from the feebleness of *one*, or the excessive strength of *other* muscles of the eye, thus gaining power over its antagonist, and producing distortion. As an object of surgical attention, this does not fall within our notice; we cannot therefore, attempt a history of this singular affection. We merely mention it here, for the purpose of putting the parent upon her guard,

against the first symptom of deviation; to beware of exposing the child in any situation, in which it may receive the rays of light obliquely; to take care that these should always fall in right lines upon the eye, and when the predisposition has been already developed, to be very attentive to correct it early. And how is this to be effected? Not by the usual method of teaching a child to read through a flat glass, all of which, with the exception of its centre, has been covered with some opaque substance. This plan very commonly leaves the source of the evil untouched: while the muscles from being quiescent are enfeebled rather than invigorated, and therefore, are more readily confirmed in their morbid habit. Hence the constant failure of goggles, employed surely in utter forgetfulness of the only curative indication, which consists in strengthening the feeble muscles and developing their power, so as to restore the lost balance of antagonism. This rule is equally applicable to both the cases we have supposed; and it is to be carried into active operation by means of the will, and of those exercises judiciously devised by the anxious parent, and pertinaciously followed by the principled instructor. Much time, patience, and perseverance are required; but these surely may be afforded, where the stake is of such great importance; and if early attended to, the author verily believes, it is in the parent's power to re-

medy the defect, or allow it to continue; an alternative, between which there can be no hesitation---no difficulty of selection.

Thus then, each one of the senses is devoted to its peculiar function; these produce *impressions only*, and are subordinate to the intellect; it is the mind alone, which consecutively to these impressions forms *ideas*, or those notices by which objects are represented to us. The impressions of the senses, are only the exciting causes of, the materials for intellectual operation; they are subordinate instruments; they often require to be guided; they are necessary to the development of some of the faculties of mind, but in no degree determine its power; and deprived of them all, the man may still retain the vigour of his *spiritual (spiritual* as precisely opposed to *material)* faculties, and be the same thinking, reasoning, ever-living soul.

CHAP. XVI.

EXERCISE OF THE FACULTY OF SPEECH—ARTICULATE LANGUAGE — LANGUAGE OF ANIMALS—THAT OF FEELING—LANGUAGE DEPENDS ON THE FACULTY OF IMITATION—THE ORGAN OF VOICE—ART OF MODULATING SOUNDS—DISTINCTIVE PECULIARITIES —NOT OFTEN FOUND PERFECT AS A GIFT OF NATURE—INFLUENCE OF EDUCATION IN DEVELOPING THE POWERS OF THE CHEST AND LARYNX, AND CAUTIONS RESPECTING THEIR EXERCISE—DEFECTIVE PRONUNCIATION IS OFTEN THE RESULT OF WANT OF ATTENTION—HOW REMEDIED—VARIOUS IMPERFECTIONS OF SPEECH, WITH THEIR CAUSES, AND METHODS OF TREATMENT, AS WELL AS THEIR EXTENSIVE AND INJURIOUS INFLUENCE WHEN UNCONTROULED—A VERY FEW IMPERFECTIONS ONLY ARE BEYOND THE REACH OF REMEDY—PRINCIPLES UPON WHICH THIS PART OF PHYSICAL EDUCATION SHOULD BE CONDUCTED—CONCLUSION.

From the exercise of the senses, we advance to that of the faculty of speech; another step towards intellectual exertion, another link in the chain which inseparably unites physical with moral education. We have already seen, that these are mutually dependent; but we have yet to trace the degree of that dependence, and the intimacy of that connexion, in consequence of

which, the one separated from the other will ever prove abortive of good, if not the immediate parent of evil.

We have already noticed the language of expression, as it is attached to the development of the muscular system; and it is now the language of articulation, the distinctive accompaniment of reason, and the exclusive attribute of man, which claims our attention. It is indeed probable, that animals possess the power of communicating their impressions to each other, by a mode of language peculiar to themselves, and the attentive observer of nature will have remarked this in numberless instances; but the various expressions employed are not comprehended by other tribes of animals, nor by man; these are necessarily limited to the explanation of their wants and desires, their joys and apprehensions,—the immediate care of their young, or the supply of their necessities; they are the result of instinct—the product of passion—the offspring of present want;—they are not susceptible of education, or applicable to the purposes of reason, but merely characteristic of powerful, natural, unconstrained, unsophisticated emotion.

It is probable that man possesses the power of accommodating this language of feeling in a degree very inferior to that enjoyed by many of the animals around him. We trace its influence in the first cry of infancy; and the well prac-

tised ear of the parent, will readily distinguish between the expression of pain, or discomfort, or want, or passion: we observe it in the early indication of the delight, and a variety of other little circumstances in the helpless existence of the young. This may be considered as the only natural, and absolutely physical expression of feeling. Language, properly so called, depends upon the exclusive privilege of man, viz. the faculty of imitating the sounds which he hears, and of modulating the tones which he produces. The development of this power is the office of physical education, proceeding from the simplest sounds, to those which by the common consent of mankind, have been determined upon, as representative signs of certain things, and states, and modes of existence, which by various combination, become the elements of language, and embrace at once the simplest, as well as the most complex ideas.

The organ of *voice*, that which is concerned in this astonishing combination of wonders, consists of the entire mechanism employed for the purposes of respiration; but the principal means of forming articulate sounds, are to be found in the throat and mouth. Thus the air contained in the lungs, is driven through the trachea, or air-tube, in expiration; and as it passes through its superior aperture, it is divided and modified, by that beautiful arrangement of moveable cartilages, ligaments, muscles, and nerves,

which compose what are termed the *larynx and glottis;* but it receives its final and distinctive impression—its character of articulation in the cavity of the mouth, where it is variously influenced by the structure of the soft arch of the palate, and the sinuosities of the nose; by the roof of the bony palate, the arrangement of the teeth, and above all, by the muscles of the throat and tongue, assisted by a similar accessory structure of the lips and jaws. It would have afforded pleasure to the author to have dwelt at some length upon the mechanism here employed, and upon the relative influence of each of its parts; but it would be to deviate too far from the course he has prescribed for himself, which compels him to say only just so much as may be necessary to render the rules of physical education comprehensible.

Thus then it should seem, that the contraction and dilatation of the glottis, its elevation and depression, constitute the chief art of modulating sounds; while the last and final character of articulation, and distinct pronunciation, is given by the other parts of this exquisite arrangement of structure, the function of which it has baffled the highest efforts of human ingenuity to imitate. Attempts of this kind have not been wanting, and various hypotheses have been invented to account for the phenomena of the human voice; but a moment's reflection will convince the inquirer, that no comparison can

be fairly instituted between an artificial musical instrument of any kind, and that *living* organ, which consists not only of a great variety of delicate parts, depending for their action upon distinct efforts of volition; but which are presided over by the intellectual faculty, and which can alone undergo that infinity of modifications, which consitute this mechanism the most perfect of all musical instruments, and gives to its function that peculiar character and value which it possesses, as the medium for effecting a regular and extensive interchange of ideas.

The human voice is not however of one uniform tone; on the contrary, each individual possesses some distinctive peculiarities, through which he is easily recognized by those who know him, and which, moreover, serves in some measure, to maintain the consciousness of his own identity. Nor is this difference astonishing, when we recollect for an instant the structure of the parts concerned, and the modifications these must undergo from original organization—from the influence of age during the successive periods of infancy, childhood, youth, and maturity—from the characteristic difference of the sexes—from the growth and development of the muscular powers, and the degree of exercise to which they have been subjected—from the changes impressed upon them by the influence of high health, and of general or local malady; and above all, from the peculiar bias arising from the

several modes and habits of thought, action, and feeling, all of which are particularly manifested through the influence of this function.

In so complicated an arrangement, liable to be affected and disturbed by so great a number of causes, it need not excite astonishment, that it is not often found perfect as a positive gift of nature, or as the simple result of the faculty of imitation. It is however, capable of being carried to a great degree of relative perfection, by habit, and graduated exercise. These are the particular objects of physical education; and they consist in improving and developing the powers of nature, as well as in correcting her erroneous tendencies. The importance of this subject will justify the length of the following observations.

It has been shown that the force of the voice was dependant upon the strength of the lungs and chest, associated with that of the muscles, which are particularly concerned in the office of expelling the air; and, moreover, that its tones are communicated to it by the mechanism of the larynx and glottis; here, again referring the most perfect state of the function to the size, strength, and muscularity of that organ. The development of this muscular system forms a first principle in the education of the voice, and it will be recollected, that gradually augmented exercise becomes the most powerful means of accomplishing this object. This is to be attempted

by aiming at great distinctness of pronunciation; by repeating aloud at different distances from the parental auditor; by declaiming in the open air, under the several variations of temperature, and of atmospherical pressure; and lastly, by declamation during the action of progression, which as it is attended with the greatest difficulty, should only be attempted when the muscles shall have acquired a certain degree of previous tone and hardihood. Where the chest is originally feeble, care must be taken that the exercise be not excessive: but even where this constitutional defect exists, it may be greatly counteracted by the process of graduated exertion just now recommended; and besides, it may be advantageously combated by that system of diet, and those attentions to clothing and general exercise, which are suited to the climate;—which should be addressed to the body at large as well as to the organ itself; and which have been previously enforced, as best calculated to secure the largest amount of muscular power.

The same law will be beneficially extended to the muscles of the glottis and larynx; but here it must be recollected, that these parts are so constituted as to be preserved in a state of moisture by a constant mucous secretion, and that the easy and full employment of the voice, will depend upon the regularity of this secretion. When the glottis is relaxed, and the quantity of mucus superabundant, the voice will become

hoarse, and many of its tones indistinct; and when, on the contrary, long disuse shall have occasioned an augmentation of its irritability, it often becomes excessively sensible, and dry from evaporation of the fluids destined to moisten it; and this gives rise to that tickling sensation, so easily succeeded by cough, which frequently interrupts the progress of an unpractised reader. A similar remedy is applicable to both these states: for the constant habit of *moderate reading*, will brace the vessels of the part, and prevent their pouring out an excessive quantity of their appropriate fluid; while, on the other hand, it will diminish the sensibility of the organ: and since the supply is always regulated by the demand, it will induce a more abundant secretion of mucus, which will preserve the parts from the drying influence of the air passing over them in rapid succession.

Another very important caution with regard to the preservation of these organs, is to avoid frequently drawing in the air during the action of reading. Such a habit, while it prevents the individual from retaining a sufficient quantity of breath, to give energy and distinctness to his enunciation of a long sentence, is particularly enfeebling to the powers of the chest, upon which the force of the voice is dependant. For a similar reason, much reading after the principal meal of the day should always be avoided; for although the mechanical action produced upon the stomach

has been thought to be favourable to the process of digestion, yet the calling off the nervous influence from that viscus to the organs of speech, and to intellectual activity, will in itself be mischievous; while the augmented capacity of the distended stomach will diminish the power of the chest's expansion, and render necessary frequent inspiration, to a degree which must prove exhausting; and will occasion that irregular catching of the breath, which is distressing to the pupil, painful to the instructor, and injurious to the development of the faculty of speech.

It sometimes happens that defective pronunciation depends upon the want of hearing correctly, or of attending sufficiently, so as to form a just appreciation of sounds. It is only after having long heard others speak, that the infant can himself enunciate. The faculty of speech is not a gift of nature's, or an innate power, but the *result of imitation*; and as the entireness of this process depends, in some measure, upon the accuracy of the ear, its early and careful education is of the first importance; and its impressions once systematically made, will not be easily effaced. The development of the sense of hearing has been already treated of; and it will be here only necessary to remark, that as first impressions, with all their charms of freshness and of novelty, usually ensure the greatest share of attention, and leave behind them the most indelible traces of their influence, so is it of im-

portance, that the earliest tones which vibrate upon the ear of infancy, should be harmonious, clear, distinct, and correct. It is not enough that the attention may have been awakened by sound: the *quality* of that sound is deserving consideration. Particular care should be taken on the part of the parent, with regard to the just and simple, and melodious tones with which she first arouses the slumbering organ of her child, always being anxious to avoid the quick and hurried enunciation of expressions containing a variety of sounds, until the ear has been accustomed, first to the more single, and then to the more complicated impressions. In this way only can accuracy of attention and delicacy of organic tact be acquired, while a great deal of future trouble will be spared. It must be evident of how great importance it is to possess a nurse, whose education shall have been such as to ensure correct pronunciation, and whose voice shall be harmonious and agreeable; but above all, one who will attend to the directions of the parent.

A certain feebleness of voice is likewise produced by the indistinct formation of the nasal sounds, arising from the irritation of cold, or from any other cause which morbidly excites the lining membrane of the nose, and from paralysis of the muscles concerned in this process. The remedies for these states consist in discovering and removing the cause on which they depend; and in strengthening the feeble and unconscious

muscles by constant employment, and by particularly directing the will to their operations.

There are other imperfections of this function, of which the more common are stammering, lisping, and the erroneous pronunciation of the letters *r* and *l*; of these, the former may be the result of imperfect structure, or of a lively uncontrouled imagination, which allows the ideas to be produced faster than the words in which they should be clothed. Stammering, in the first case, may be the result of primary disease, or of sympathetic disturbance, as from the irritation of teething, or of disordered stomach; and when once formed, it may remain long after the cessation, or complete removal of the cause which had induced it; and it may then be considered under the second class of predisposing causes, viz. bad habits, rendering the action of the muscles irregular and incomplete; and these are by far the more common origin of this painful affection.

Lisping may be produced by the tongue being placed beyond the teeth in the act of pronouncing, or when these having been lost, there is no longer a point d'appui to receive the pressure of its extremity, so that the air escapes with too great facility before it has been fully formed into the regular sounds. The incomplete pronunciation of the letters *r* and *l* commonly arises from the little pupil finding some degree of difficulty in imitating the sounds correctly, in consequence of which he substitutes others which, to his un-

practised ear, approach nearly to that which is correct; but which, in reality, are always inharmonious and defective. All the several deviations from euphony may be ascribed to defective organization—the loss of voluntary power over the muscles of the larynx, glottis, or tongue—the loss of teeth—the consequences of convulsions, from whatever cause arising, and the increased growth of the tongue depending upon an excess of nutrition of that organ, or upon some morbid action, inflammation, &c. Perhaps, also, there may be other causes, which may have primarily exerted their influence upon the brain, and which, though difficult of detection at their source, may have left behind them traces of morbid influence, not easily to be effaced. It is well known how readily a certain effect produced upon the intellectual organ, either immediately, or mediately through the function of the stomach, will interfere with accurate pronunciation: this is exemplified by the hesitation resulting from the influence of wine, and other alcoholic fluids, whose primary impression is exerted upon the nerves of the stomach; as well as by the agency of opium, tobacco, and other narcotics, whether introduced into the system by the stomach, or in any other way. In all probability there may be many other such causes, which elude our investigation.

Imperfect pronunciation is often encouraged by the carelessness or indulgence of parents, who selfishly prefer the lisping accents, and inhar-

monious gibberish of infancy, to the slower process of perfect and natural development: and did the evil rest here, we would not have stigmatized so venial a fault; but the mischief consists principally in the erroneous bias impressed upon the organ of thought by this semi-elaboration of the signs of ideas, which is always attended by a corresponding imperfect grasp of the ideas themselves. The parent is often anxious to possess a little prodigy of talent and acquirement; and will most unthinkingly sacrifice the best qualities of mental operation, for the possession and display of precocious *power;* an attribute altogether incompatible with infancy; the semblance of which may indeed be obtained by excessive stimulation, and will always be followed by *positive loss of strength.* In all these cases, the simple indications are to remove the occasional cause, where this can be effected; and where this is impossible, to controul and counteract its influence, as well as the bad habit which has remained after the morbid impulse has subsided, by calling in the aid of the powers which nature has bestowed, and which will not be appealed to in vain.

There may be a few cases of originally defective organization, or of morbid states induced by disease, which are really beyond the reach of remedy: but we have the highest authority for believing that these are very rare instances; and consequently the patient should act with the

same degree of hope, and zeal, and energy, and unbroken, undiminished perseverance, as if certain of success. Thus doing, he will have the satisfaction of reflecting that he has done all in his power, and will be perfectly sure of *controuling*, though he may not finally and effectually subdue the unfortunate tendency. Where the fulfilment of the first indication is impossible, attention to the second is so much the more imperative, viz. the removal of bad habits; and this is to be accomplished by developing the powers of the organ of speech, and carrying them to their greatest degree of attainable perfection. We cannot hope to embrace this all important subject so thoroughly as it should be done, and we must therefore rest satisfied with detailing a few of the first principles upon which this part of Physical Education should be conducted.

I. What is the object of language, but to facilitate the interchange of ideas? By the very terms of this proposition, it is clear that ideas should precede, or at all events be coincident with, the words which are destined to convey them; and as a necessary inference, that the minds of children should be stored with words, *only* as they become capable of comprehending and attaching to those signs the idea of the thing signified. Thus, the first sounds expressed to the infant should be such as may be readily associated with some person or thing, with which it may become easily acquainted. This principle

is exemplified in the case of idiots: *they* have a language of their own, expressive of their wants and pleasures, their hopes and fears, so far as their defective organization enables them to smile on the one or deprecate the other; but they possess not the power of articulation, because the faculty of speech is useless to those who cannot *think*: the music of the human voice falls unheeded upon their unconscious ear; the impression is made upon an organ incapable of perception, and the interesting process of the communication of exterior notices to the sentient principle within, is arrested on the very threshold. The point at which nature stops is precisely that to which our educational attention should be directed, viz. to give such sounds as will excite distinct impressions, and produce a corresponding effect upon the percipient organ, and the conscious principle to which it is subservient.

II. The faculty of speech is entirely subordinated to the action of the brain; and it will be rapid or slow, exact or inaccurate, accordingly as the ideas may be freely or sluggishly elaborated—as they may or may not be clear and well defined. Hence the necessity for the art of thinking, of judging of the immediate and relative value and influence of certain simple elements of thought, and of the effects resulting from their association. This is not within the unassisted power of infancy; but it must be the office of the instructor to produce clear ideas, and to

suffer such only to be enunciated by the pupil. It cannot be necessary, in order to enforce attention to this rule, to do more than refer to the perfect misery of listening to those who talk eternally and say nothing—those living automatons, whose existence is a mere mockery of man, whose little circle of thought knows neither beginning nor end, but is one continued and unbroken round of insipidity. Ideas must precede words, and children must be accustomed to attach clear ideas to all they say.

III. A vague or erroneous expression should never be used before children; neither should they be permitted to employ one unthinkingly. Where the habit of regular and consistent thought has been developed, this principle will follow as a matter of course; for he who thinks accurately and orderly will express himself with precision, and in appropriate terms. Yet in common conversation, we are too apt to employ a loose or inaccurate phraseology, which children greedily catch, and which is often the parent of devious thought, and fallacious reasoning. For the same cause, it is desirable to avoid rapidity of expression before them, since they cannot correctly follow it, and therefore can comprehend only imperfectly, and retain merely the shadow of the sentiment, while they have lost the substance. A similar view will induce the parent to prevent her little pupil from precipitately catching words to which the defined meaning has not been insepa-

rably attached. Since the object of the instructress is not to educate parrots, but human beings, with the high destiny of immortality before them, there is not a single maxim, or any part of the process, which should not be subservient to this distinctive attribute of man. It is not possible to calculate how far one erroneous or undefined expression may lead: the impression to which it gives rise may be confused; an imperfect idea will be perceived; an inaccurate notion will be the result; hasty opinion will be developed; fallacious judgment will be formed; obliquity of thought and action will be occasioned; and under the influence of the perversity of the human heart, the whole mental manifestations may be disturbed, and the most pernicious errors, or the most lamentable deviations from moral rectitude may be the ultimate end of this apparently trifling circumstance. So true is it, that in all which relates to the conduct of infancy, nothing can be trifling; nothing can be even of inferior, or of secondary importance.

IV. The voice should be gradually exercised; and in order to do this correctly, it must be remembered that every word consists of letters which require a separate and distinct act of volition for their perfect enunciation; and it must not be expected that children should be early able to connect together so intimately, a variety of these acts of volition, as to leave no hiatus between them—no break in the uniformity of their ex-

pression. Care should be therefore taken, that the pronunciation should be perfectly *correct*, and *complete* with regard to syllables, letters, and punctuation, as well as harmonious and agreeable. For this purpose, it is indispensable, that the articulation should be *slow*, so as to allow the child fully to embrace the idea to be conveyed; for whatever is inaccurately conceived, will of necessity be imperfectly uttered. On this account it is not *generally* desirable to exercise the memory on the repetition of sentiments which it cannot comprehend; or on the acquisition of a stock of words, without a corresponding extension of the materials for thought, which is injurious, inasmuch as it only adds to that useless lumber of the mind, which gives the appearance of disorder and confusion, without adding a single atom to its riches. For the same reason, it is not a good plan to teach a child to read and spell before he has learned to pronounce; that is, before he has acquainted himself with certain forms, and their appropriate signs, and has thus learned to connect every mode of expression with some natural object, or some intellectual quality.

V. Bad habits are to be corrected by the constant uniform substitution of good models, and by unwearied attention; at least where there exists no defective conformation: and even *then*, much may be done towards remedying this error of nature, by the unabated perseverance of art, grafted upon this principle. Where there occurs

difficulty in pronouncing any one particular letter, and consequently all words and syllables in which it is found, it will be commonly advisable to get quit of the idea of the obnoxious letter, by a little *detour* or a *ruse de guerre*. So long as the powers of volition are absolutely employed in the removal of a vicious pronunciation, so long will they be directed in spite of oneself, and in such way to the muscles concerned, as to perpetuate the erroneous sound. A similar automatic connexion is observable under many other circumstances: but call off the attention from the muscles you propose to employ, you will catch them off their guard, and induce them to act *correctly* before they are aware of acting at all. Thus in the case of faulty pronunciation, no progress will be frequently made by a direct process; but dismiss the formidable letter altogether; substitute sounds of an analogous, but not identical character; let them advance by degrees in similarity to the unfortunate stumbling-stone; and then finally, and without apparent effort, or any particular direction of the will to the subject, introduce the very sound you wish to have correctly pronounced, and, in all probability, success will attend this process, at all events, after having been foiled a few times; for in this, as in every instance of failure, however mortifying, an unsuccessful attempt should only prove the stimulus to greater and more energetic exertions.

VI. Thus much having been accomplished,

and the difficulty having been introduced and conquered in every variety of combination, the exercise of the voice is to be carried on beyond the mere enunciation of simple sounds, to the complication of many sounds, and to the sentiments they embody. Under every modification of plan, the original idea is never to be lost sight of for a moment, viz. that the exercise of the voice is to be coincident with, and consequent to, the development of the mental manifestations; and must form the external symbol of the thing intended to be represented. The first step in this process is the variation of the tone of the voice; the reading quick or slow according to the action of thought or feeling which may be supposed to have influenced the writer or speaker; laying a proper emphasis on certain words of the sentence, and modulating the voice, as it may be required to give its full zest, and life, and energy to the spirit of the author. The more simple, didactic, or ethical writers should be selected in the first instance, for the perusal of children, until having learned to speak with purity and correctness, to think with regularity, and enunciate with precision, they may advance a step farther in the attributes of intellectual manhood; and until animated by feeling and passion, the energy of the character may be fully pourtrayed. This must be a slow process: no good will arise from the *early* excitement of those spirit-stirring emotions, which constitute so valuable a part of the

manifestations of mind; but by degrees the pupil should be conducted to them, and to the correct mode of expressing those feelings which are so materially influenced and modified by the state of society, and by the operation of age, sex, climate, temperament, various external circumstances, and the fluctuating conditions of health and disease. The easy adaptation and change of voice to different modes of expression, so as to convey every shade of mental variation of the individual who speaks, or of the writer whose sentiments he adopts and appropriates, can only be a work of great time, and attention; always bearing in view, that the development of the mind must keep pace with the exercise of the voice; and that no plan will succeed, which is not established upon the principle of forming the understanding, and developing the feelings, before the organs of speech are called upon for the appropriate expression of those emotions, without which it is impossible to read well.

VII. There is nothing so good, but that it is liable to abuse; and so, in conducting this process, there is danger of losing that simplicity of character which is so necessary to the age of childhood. This however will generally arise from expecting too much; from seeking the expression of the more complicated emotions, and deeper feelings, which belong rather to a more advanced period of maturity. This will be the fault of the instructor, and must originate from a

forgetfulness of the principle, that the reach of the understanding, and the actual unfolding of the imagination, together with the positive existence of their combined fruit, as exhibited in the manifestations of feeling, emotion, and passion, should precede the attempt to form their *characteristic expressions.* The judicious parent will be careful to call for the exercise of those feelings only which are appropriate. But even here, a *little* knowledge, a *little* feeling, and a consciousness of their possession, are dangerous, and destructive to simplicity. The remedy is easily found in making the pupil feel his ignorance, his want of varied feeling, and the small extent of his acquirements compared with what they might have been; or with what must always be beyond the power of his reach. In spite of all our care, however, evils will sometimes spring; and we have to notice in this place, as in some measure accruing from these plans, a certain degree of affectation on the one hand, or of pedantry on the other: both evils to be corrected by developing the powers of the understanding, since they can have no existence in a strong mind, and are always to be cured by that extension of real knowledge, which teaches its possessor to be diffident, modest, and humble; and by that intimate acquaintance with self, which produces a preference of the unvarnished expression of simple character, to all the gaudy tinsel of some faulty models.

Enlarged knowledge and good taste will be found remedies for these defects.

VIII. The great use of the faculty of speech, should be to facilitate the application of the powers of the understanding; to assist in the accumulation of facts; in reasoning upon them; in comparing our ideas; and in drawing conclusions from these comparisons. Not a single link in this chain can be spared: individual facts can be of no value, except in so far as they admit of being classed and arranged, and of forming a basis for the legitimate deductions of cool and sober theory. On the contrary, without these facts as landmarks, and as "*points de départ*" for reasoning, the latter will be no better than the wildest ravings of hypothesis. There is danger of falling into either error; principally on account of that natural indolence and love of ease, so congenial to the human mind, which dislikes the labour of investigation, and which has been so much fostered by the superficial and sketchy education of later years. There is however no royal road to excellence; and if ever the results of science shall acquire a greater degree of certainty than they at present possess, it must be by diligent observation, aided by dispassionate reasoning. Facts can only be of general value as they form the ground-work for opinions; and again as these opinions become the basis of principles, upon which the goodly superstructure of every day

conduct must be reared. In the record of facts, again, there exists this especial source of fallacy, that no two individuals will similarly observe the same appearances, or will derive from them impressions which are identical. This barrier to the acquisition of truth will remain insurmountable, so long as the brain continues to be the *organ* of mind, and is characterized by that infinite variety of physical constitution, which meets us wherever we cast our eye: for while this order of things remains, (and it is unchangeable,) so long will the notices of external objects, conveyed by this mechanism, produce corresponding, and therefore infinitely varied impressions upon the sentient and immaterial principle. There are, notwithstanding, general rules of thought; the general principles of the human mind are uniform; and that alone will be good reasoning, which consists in applying these rules, according to the greater or less prevalence of these active principles, in each individual case. Here again there are two sources of error; viz. that first, of adhering too exclusively to *opinions* invested with the imposing garb of *general principles:* and secondly, of being induced to *modify and change* those general principles upon a *small* number of disjointed facts. Hence arises the importance of the investigation of facts—of reasoning, comparison, and inference; and *a fortiori,* hence the consequence of carrying to its highest state of perfection, that organ of speech, by which the external manifestation of these processes is to be conducted.

CHAP. XVII.

OF PUBERTY—IMPORTANCE OF ADHERING TO GENERAL PRINCIPLES—PARTICULAR ATTENTIONS, REQUIRED BY THE STATE OF THE PHYSICAL SYSTEM, AND MENTAL MANIFESTATIONS OF THIS PERIOD—CAUTION WITH REGARD TO SOCIETY—DEVELOPMENT OF THE MORAL POWERS—GENERAL ATTENTIONS TO THE PRESERVATION OF HEALTH—NECESSITY OF CONSTANT EMPLOYMENT AND OF PARENTAL SUPERVISION—DIRECTION OF THE INTELLECTUAL FACULTIES—CAUTIONS WITH REGARD TO READING AND THE ENCOURAGEMENT OF MORAL MOTIVES AND JUST PRINCIPLES.

Systematic writers on physical education have commonly devoted a great deal of time and attention to that particular period, when the full powers of the animal machine are evolved, and youth slowly glides into maturity. We differ, however, from these writers in our estimate of the relative importance of this period, and of the degree of detail necessary in considering its phenomena. We believe that it requires no particular or exclusive rules, but only the prudent application of those principles of physical and moral education, which have been already, or which will be hereafter explained and enforced. It will therefore be sufficient to recall the attention of

parents to some of those simple principles, which have been already mentioned as consisting of two distinct kinds, viz. *physical* and *moral;* but which for the sake of convenience, will here be thrown together in a very few paragraphs.

I. The period of puberty is characterised by the rapid growth and development of the body; and especially by the preponderance and susceptibility of the nervous system. These communicate a certain degree of irritability, or aptitude for excitement, or morbid action to the several functions of the system: and it often happens, as a consequence, that an undue stimulus is given to some one organ or function, which is followed by a loss of the balance of the circulating system, and by a greater or less degree of positive disease. The effects of this morbid condition are principally exhibited upon the function of alimentation, in which the remarkable and bizarres cravings of the stomach, are strongly contrasted with the feebleness of digestion, and the sluggish motion of the bowels: this function once impaired, the vigour and energy of all the rest are undermined; and these effects are early visible upon the head, upon the chest, and upon the skin: headache becomes a frequent complaint, attended by bleeding at the nose, which most frequently relieves, but sometimes exasperates this symptom; the action of the heart is disturbed, and it becomes liable to palpitation and oppression, in consequence of its too great irritability, as well as from the loss of its muscular

power; the lungs become congested, and a considerable degree of breathlessness and anxiety is the result; while a certain amount of general languor is remarked, and is particularly exhibited in the function of the skin, which becomes clouded, pale, and sallow.

II. A corresponding influence is exerted upon the mental manifestations, and these are characterised by a certain degree of mobility and susceptibility, accompanied by proportionate feebleness. The aptitude for intellectual energy is diminished, while the operations of the imagination acquire and exert an undue power over the general habits of thought and action. Works of imagination are therefore earnestly desired, while there is a proportionate amount of loathing, amounting to more than satiety, aye almost to disgust, for those which require the labour of thought, or demand the elaboration of idea. An analogous extent of tenderness of feeling, an easy susceptibility to powerful emotion, is also most readily to be traced; a sensibility, which duly appreciated, and modified by the restraints of education, and developed understanding, is an attribute of great value, and a source of pleasure to its possessor, and of good to others; but which, when allowed to exert its uncontrouled sway, hurries its victim into all the littlenesses of morbid excitation. The same state also renders the mind highly susceptible of friendship, that purest, best boon which has survived the fall, but which requires great care with regard to the object

upon which it is placed, and to the degree in which it is exercised: always considering it as an *evil* when it ceases to be the quiet solace of the cares and sorrows of life; and when it becomes one of those stormy passions, the indulgence of which leads almost unconsciously to every variety of misery and woe.

The general attentions required by these states, are therefore easily divided into an arrangement similar with that of the foregoing phenomena. Hence,

III. The development of the moral powers, must keep pace with that of the body; and the two together must be guarded from those excesses to which they are liable.

IV. The physical attentions required, are such as subdue the susceptibility of the nervous system, and preserve the balance of the circulation. The general rules to sustain the health, which have been before insisted upon, are only now to be more rigidly observed. The digestive function claims pre-eminent notice, and is to be guarded from morbid action, by maintaining the greatest simplicity of diet, which should be even sparing in quantity; by avoiding spices, highly seasoned dishes, and stimulants of every description; by abstaining from the excitement of alcoholic fluids; and by securing a regular action of the bowels.

With regard to *dress*, this should be light and cool, and especially such as to avoid the accumu-

lation of heat during the night. This principle, however, is not to be carried to excess: the body must be preserved comfortably warm, or congestion in the vessels of the brain will be the consequence; but a state approaching to heat should be carefully avoided. Feather beds are to be cautiously excluded; and a horse-hair mattrass or straw palliasse substituted in their room; and this will in a great measure prevent the little pupil sleeping longer than nature requires for her refreshment, and enable it to escape the irritation which is the consequence of prolonged sleep: but if, in spite of this precaution, there should be a disposition to the continuance of morbid slumber, the little disciple of correct education should be aroused early, and be accustomed to that universal cold ablution, which should be the first duty of the day, and which will so materially promote health and comfort. Habits of the strictest personal cleanliness, will be now of the very greatest importance, and should be superinduced and fostered by every practicable means, and every eligible encouragement.

The exercise should be proportioned to the strength, but should be carried only so far as it can be borne with impunity; and should be such as may be best calculated to produce robustness and vigour of constitution; to occasion an equable distribution of blood over the whole body; to give rise to a great degree of indifference for the vicissitudes of climate; to obviate the disposition

to prefer warm rooms, which are relaxing and injurious; and to produce such a measure of *fatigue without exhaustion*, as will ensure regular quiet sleep, and yet will not require the devotion of a large proportion of time to this state, in order to restore that irritability of the system, which has been expended during the day.

The object of this discipline is to prevent an undue accumulation of vital energy in any one organ of the body, and so to prevent the irritation, which would frequently be its consequence. At this period, it is particularly desirable to provide constant occupation for the pupil: idleness is the prolific parent of moral mischief; an incessant round of employment, on the contrary, is the best safeguard from its influence; and every waking hour should find its appropriate pursuit of duty, amusement, or exercise. And lastly, it is important, that in all these several states, children should not be left to themselves, but should be always under the constant supervision of the parent; or of those to whom a parent's watchfulness may with propriety be delegated. And here the author must be permitted to mention the great, the indispensable importance of obtaining trust-worthy and principled domestics about the young; such as will consider only, what is for the real good of their little charge. Infinite mischief has often resulted from unprincipled servants, who to gratify their own depraved imagination, have dared to stimulate that of the unconscious youth committed to their care.

V. The particular attentions required in the conduct of moral education, will immediately be considered as general principles — uniformly operative upon the character; but the present discussion will scarcely be complete, without pointing the parent cursorily to those measures which are rendered especially necessary during a period, which experience has shewn to be readily productive of indelible mischief, unless counteracted by the bias of reason and religion. As the exercise of the body has been recommended, so the regular employment of the intellectual powers should be a principal object with the parent. At this time, at least if the preceding years have been well improved, those powers will be adequate to considerable exertion, and they should be called upon to the full extent of their ability. They should, however, be so directed as to strengthen the understanding, and develop the reasoning capacity; while they repress the luxuriance of the fancy, during this imaginative season of human life. With this view, the memory may be exercised upon such objects as will add to its useful store of solid principles and arguments, and will teach the habit of arranging and classifying its thoughts. In the fulfilment of this intention, mathematical pursuits will be of the greatest advantage. It is unfortunate that the studies of youth too frequently lead to a contrary result: but we cannot now enter upon this subject in detail; we can only shew the general principles which should guide a parent's conduct. It need

scarcely be added, surely, that the pages of a novel or a newspaper are not fit to be placed in the hands of the young and inexperienced: this is too palpably the fact to demand argument in its support: but, alas! even the page of history is contaminated with many a narrative which ought not to meet their eye; and still more, their classical reading is too frequently defiled with allusions which should never find entrance into their bosom; and with histories, tales, or satirical notices, whose only tendency is to demoralize the heart. The obvious conduct of the parent should be to prevent the contact of such impurity where this is possible; and where it cannot be avoided, to supply an antidote to the poison, by the constant development of good principles of action, as the pillar and ground of the truth. The active state of the imagination may be also rendered available for the purpose of developing *a fear* of doing wrong, of losing that rectitude of motive and consistency which can alone entitle the individual to *esteem;* or of harbouring for a moment a thought, or feeling, which it might blush to reveal to its parent. *Respect* for itself and its friends will be also found a powerful means of exciting the imitation of good and virtuous conduct, and the abhorrence of that which is evil. But a far more powerful motive may be obtained by the sanctions of religion; in the love of God; the fear of offending him; the desire of obeying his commands, and incurring his favour

and blessing; a principle which reaches to the thoughts and intents of the heart; to the very mainspring of action, long before the individual is conscious of having directed the powers of his mind to such a subject. The voice of conscience is another most valuable safeguard to the young; but this can only be rendered powerfully and extensively operative, in proportion as the attention is constantly directed towards it, and as it is based upon the foregoing principle; for conscience is, in fact, none other than the involuntary judgment which an accountable being passes upon his own actions, and thoughts, and motives, by comparing them with some standard of right; and that standard can only be the revealed will of God. In order to the possession of a tender—that is, a susceptible conscience, it must be constantly engaged, and employed upon the minuter occasions of life; for it is only by being conscientious as to *trifles*, that a successful barrier can be raised by appealing to its decisions, against the inroads of that mighty torrent of vice which so frequently threatens to overwhelm the young and unguarded.

One other principle to be now inculcated—though this, indeed, will result from the former, is the subordination of passion to reason—of reason to the word of God: this, this alone can ensure safety to the young, or preserve them from the shoals, and quicksands, and rapids with which their introduction into life is beset. And this must not be reserved as the subject of an occa-

sional lecture; it must be the daily, hourly, undeviating object of thought, of action, of precept, and example.

To this slight sketch of principles, which will be further developed in a subsequent part of this treatise, we shall only add the importance of watching over the choice of a companion, and the formation of those friendships which are usually so warm, and which exert an influence so powerfully operative upon the mind, as almost to preserve it from error, or to ensure its ruin. Let parents, then, be doubly watchful. And we shall now pass to the second part of our inquiry, viz. the application of Physical Education to the development of the Intellectual Faculties, which will prepare us for the consideration of that which more exclusively attaches to the subject of moral and religious instruction.

END OF PART I.

PART II.

INTELLECTUAL EDUCATION.

INTELLECTUAL EDUCATION.

CHAP. I.

MAGNITUDE OF THE SUBJECT—MAN DIFFERS FROM OTHER ANIMALS—THE FORMER DISTINGUISHED BY REASON AND REFLECTION FROM THE INSTINCTIVE PROPENSITIES OF THE LATTER—MAN TOO POSSESSES AN IMMATERIAL AND IMMORTAL PRINCIPLE, CALLED SOUL; AND THIS CONSTITUTES HIM A BEING ACCOUNTABLE FOR HIS ACTIONS TO HIS FELLOW CREATURES AND HIS GOD—DIFFERENCE OF INDIVIDUAL CHARACTER NOT WHOLLY DEPENDING UPON EDUCATION, BUT ALSO UPON THE POSSESSION OF A GREATER OR LESS DEGREE OF APTITUDE FOR SUBMISSION TO THIS PROCESS—UPON WHAT THEN IS EDUCATION OPERATIVE? UPON THE ORGAN OF MIND; AND THAT ORGAN IS THE BRAIN—REASONS FOR BELIEVING THE BRAIN TO BE THE ORGAN OF MIND;—VIZ: FIRST, THE GREATER COMPLICATION OF THIS ORGAN IN MAN, THAN IN OTHER ANIMALS: SECOND, THE AWARD OF INTERNAL CONSCIOUSNESS: THIRD, HEREDITARY PREDISPOSITION, AND INDIVIDUAL PECULIARITIES.

In entering upon the vast field of enquiry which now presents itself for our consideration, the author feels the importance, as well as the difficulty of the subject; and with a deep con-

viction of the advantages resulting from method, in conducting himself and his readers through the labyrinth of thought, he will endeavour to arrange his observations, with a view to the distinctions observable in different individuals, with regard to their peculiar amount of intelligence; to the organ by which the intellectual operations are carried on; to the development of some of the manifestations of mind; and to the influence of education both upon that organ, and upon its great variety of function.

I. Man differs from all the other animals by which he is surrounded. We admire the wonderful instincts with which the latter are provided for the conservation of their lives; the supply of their wants; and the perpetuation of their species. We see the power and wisdom, and goodness of an all-wise and all-bountiful Creator, in the exact adaptation of their structure to their habits; their situation in the scale of animated nature; their necessities, and their subordination to man. We delight in the docility of one; in the power of a second, and in the submission of that power to man; in the parental affection of a third; in the courage and self-devotion of a fourth; in the sagacity of a fifth; in the fidelity and constancy of a sixth; in the amount of intelligence, quickness of perception, accuracy of memory, betrayed by a seventh; and we naturally, and most justly, refer these several operations to their peculiar organisation, and their individual aptitude for the display of these several faculties.

But there is a broad line of distinction between such peculiarities, and the distinguishing attributes of him who was constituted the lord of the creation; and who has, alas! too frequently exerted his power with a despotic sway. Man alone *reflects* and *reasons;* he alone assists the operations of his own understanding; considers his thoughts; reviews the conduct of his past life; recalls events, over which time may have thrown its mellowing tints, or invested with the darkness of oblivion; investigates his most secret motives; carries his scrutiny where none but his own, and the piercing eye of Omniscience can penetrate; passes judgment upon his own actions; blames or approves; praises or condemns: he alone, it is, who can remove from his mind those ideas which might embarrass his progress, or obstruct his pursuit after truth; he alone possesses the power of accumulating and preserving the result of his meditations, and of so variously associating and combining them, as to discover new paths for the operation of his intelligence, and by the aid of memory and selection, to render these several combinations available for the government of himself, and for the guidance and direction of his conduct towards others: he alone, it is, who possesses that internal principle which informs him he shall never die; a principle which, though imprisoned in a material tenement, and depending upon it for many of its manifestations, is nevertheless immaterial, and possesses an independent existence;—a principle whose ener-

gies are now repressed by its intimate alliance with the body, but which, even here, is destined to exert a certain influence over that body during its probationary state of existence, and afterwards to survive the wreck of its earthly tabernacle; to escape from the cloud of mortality which invests, and obscures, and perverts its agency, and only to acquire its full powers in the atmosphere of heaven, and in the light of the Sun of Righteousness. It is the possession of this principle which constitutes man a moral, a religious, an accountable being; which not only raises him, in the scale of animated existence, by the extent of his intelligence; makes him to differ from the most sagacious animals which surround him, by the superadded powers of reason and reflection; enables him to exchange the natural consequences of dissolution, the crumbling of the body into its original elements, and its re-appearance under a variety of new forms and combinations, for a hope full of immortality, for the prospect of a joyful resurrection, and an entrance into that world, wherein dwelleth righteousness, and peace, and love; and which leads him by the light of revelation so to act, as in the presence of *Him* who judgeth the heart, is acquainted with the most secret thoughts, and in whose strength alone it is that he can walk so as to please God.

But not only do we discover these grand marks of distinction between man and other animals:— there are, perhaps indeed, less prominent, but

not less certainly defined differences between the several species and varieties of which the genus man is composed; and also between the individuals of the same species, notwithstanding the great similarity of their external circumstances, and of the operation of those causes both physical and moral, which tend more particularly to influence the development of the manifestations of mind. It is quite impossible to give the same reach of capacity and genius to all: for although the apparent characteristics of the different classes of society may be depending principally upon *education*; yet it will be found, not only that one class, but that one individual of that class will be more susceptible of the process of instruction than another. Each possesses a certain proportion of intelligence, which may be considered as the soil into which a variety of moral seeds are thrown by the intellectual husbandman. But there are original differences in that land; and it is only by the due consideration of these, that a successful culture can be conducted. For as one kind of soil requires a peculiar season, and an appropriate manure, while it possesses a greater aptitude for the growth and perfection of one kind of grain rather than another; so with regard to man,—there are original aptitudes for the reception of instruction; there are privileged organisations, which are not only more susceptible of intellectual effort than others, but which appear to possess a greater power of bringing to maturity some peculiar

talents, the predominance of which make up what is justly termed the *character of the individual.* And although we have no precisely analogous processes with those of agricultural chemistry, by which we can certainly determine the exact properties of the several strata, and thus ascertain with precision, the kind of cultivation that may be required, and the grain most suited to the soil, and possessing the best prospect of arriving at maturity: yet an attentive observer of mental phenomena, will very early distinguish these peculiarities, and will regulate his *educational processes* accordingly. These distinctive properties, however, are to be ascertained *only* by watching the manifestations of mind; and not by any arbitrary or fancied law, by which the kind and degree of intelligence has been supposed to be capable of estimation.

Upon what, then, does education operate? Does it exert its unconscious though acknowledged power upon the soul, the immaterial principle; or upon the brain, or upon some *tertium quid?* If the latter, what is this mysterious power, this intermediate something? Is it material or immaterial; animal or spiritual? Is it to be entitled reason, mind, intellect, spirit,—what? If it be material, its existence is capable of demonstration, and does it then hold its seat in the brain, the heart, or any of the other viscera? If it be immaterial, in what does it differ from the soul; and why suppose the existence of two immaterial, and therefore, indestructible

and immortal principles, in the same individual? If it be neither material nor immaterial, there is a reductio ad absurdum of the proposition: and we may, therefore, safely say, that soul, mind, spirit, are convertible terms; of which reason, reflection, judgment, conscience, &c., are attributes, and manifestations; and that they are depending for their communication with the external world, upon *some organic medium.* The latter proposition follows necessarily from the former; for since the soul is an immaterial principle, and cannot be susceptible of change or education, there *must be some organ* by which its manifestations are made known; and by which it receives and conveys intelligence: and this medium of communication will be subject to *organic changes,* and will be capable of undergoing certain healthful as well as morbid impressions, in common with the other functions of the body. We shall, therefore, in future speak *of mind and its manifestations;* and of the organ by which the operations *of mind* are conducted.

II. *That organ is the brain*—For the development of this important proposition, we must be forgiven for a considerable degree of prolixity.

1. We have remarked that some mode of organization was necessary for the purpose of transmitting the influence of volition to certain functions, as well as of receiving the impressions of exterior objects. Destroy the communication between the brain and the voluntary muscles of an animal, and it will cease to be capable of loco-

motion, or of any other action dependent on the will: cut off the connexions of that viscus with any of the organs of sense, and the impression of external objects will be made in vain; they will no longer be perceived by the animal, which will remain blind or deaf, without taste, tact or smell, precisely as if the impressions had never been imparted. It is not pretended to explain the manner in which this process is conducted, neither is it necessary to the argument; all that it is designed to prove is, that it really exists, and that it is performed by the brain, because it can be accomplished by no other means than those which nature has provided: for if the brain be incapable of this function, the voluntary powers of animals, and their limited intelligence, must be referred to some other organ of their body, or to some inorganic and immaterial principle. To suppose the former, would be to imagine that a function would be better executed by another organ than that which nature has placed in immediate relation with it, and that the brain and nervous system had been produced almost in vain: to contend for the latter, would be to assume the immortality of animals, (for that which is immaterial is also indestructible, and exempted from change,) a position manifestly absurd, and therefore untenable. It follows, then, that *with them* the brain *is* the organ of volition, instinct, and sensorial function. Why, then, should we hesitate to believe that the same organ is capable of conducting the more purely intellectual operations of man,

between whom and the lower animals the chief difference consists in his possessing an immaterial principle called mind, and reason, which is its attribute; especially when we observe a regular gradation of simplicity or complication of structure in the brain, according to the necessities and capacities of the individual species. This observation, however, by no means extends to the *size* of the organ in question, which is not always found to be in direct proportion to the amount of intelligence; but is limited to the *gradual* multiplication of its parts, up to its most complicated and most perfect structure in man. This is not to be explained on the ground of the greater perfection of these faculties, which he possesses in common with other animals; for it is manifest that in the delicacy and reach of his senses he is very far behind them; and surely, then, the conclusion irresistibly follows, that this greater complexity must be subservient to *some superadded principle which* THEY *do not possess;* and as the difference between them consists in the possession of *reason* on the one hand, or its absence on the other—and as reason is *an attribute of mind*, can it be rationally doubted that this superadded principle is mind, or that the brain is its organ?

2. Our own feelings—a certain internal consciousness, lead us to refer the action of thought to the brain. When engaged in abstruse meditation, connected argument, or the elaboration of idea, we instinctively lean the forehead upon the hand, from an automatic conviction that the brain

is at that moment suffering from a state of over-excitement. In fact, we all know that this organ is distressed by prolonged reasoning and study; and that it is recruited by repose, and again enabled to pursue its function. Moreover, we observe that it suffers more in proportion as an organ of mind than of sense; for when it is rendered incapable by fatigue of continuing its mental operations with effect, the eye, which has been employed the whole time as the sentient medium of communication, remains quite fresh and unfatigued. The reason is obvious, and consists in the greater intensity of action required for one, rather than for the other process—a conclusion already supported by the common sense of mankind, who, without attempting to explain the cause, all concur in the fact, that mental occupation is more fatiguing than bodily labour. Again, the organic faculties are susceptible of debility and exhaustion, while the energy of the mind remains active and unimpaired; for when the continuance of intellectual operation has become painful from weariness, if the object of pursuit be changed, so as to give a new direction to the intensity of the brainular action, it will be found that the mind is as active and vigorous as ever. It is true that the varying states of the brain, modified according to this change of circumstance, are not *always*, perhaps are *never to be demonstrated*; but this forms no objection against the reality of their existence, since the same is the case with other organs, with the mode of performance of whose

functions we are utterly unacquainted; and surely it is not the part of wisdom or prudence to deny the existence of all which we cannot see. But if, during the exercise of the manifestations of mind, fatigue and exhaustion be produced, and repose be followed by refreshment—if an immaterial principle cannot be susceptible of the changes involved in these several conditions; and if, notwithstanding their existence, the energy of the mind shall have remained unimpaired, to what can we rationally refer these changes, but to the brain, as the organ of mind?

3. A similar view is still further supported by considering the original or acquired difference of individuals in the calibre of their intellectual manifestations. Scarcely any two *individuals* can be found who will think precisely alike on the *same* subjects: the same truths similarly put, and presented to different minds, through analogous but not identical media, will produce very dissimilar impressions, according to certain original aptitudes which we cannot demonstrate or explain. Many of these peculiarities, or at least the predisposition towards them, are hereditary: the traces of their verisimilitude will be discernible at a very early age, long before education and habit, or the faculty of imitation can have exerted their influence: moreover, these peculiarities are by no means *necessarily* handed down from parent to children, for in the latter we sometimes trace the early predominance of very *opposite* modes of thought and reasoning. In investigating *the minds*

of children, we scarcely find any two in one family which are not characterized by very different properties; such, for instance, as the remarkably quick and distinct perception of one, prompt and faithful memory of another, imagination of a third, judgment of a fourth, genius of a fifth, sagacity of a sixth, association of a seventh, analysis of an eighth, &c., while some, or all of the remaining qualities may be most *lamentably wanting*.

Not only do we discover this total difference of intellectual attributes, but there are also to be most easily observed, peculiarities of *disposition;* good or bad temper; kindness; affection; generosity; selfishness; passion; stubbornness; docility, &c. We may not here omit to notice the varying manifestations of mind, according to *the age* of the individual; its feeble and faint scintillations in infancy; the gradual increase of its strength in advancing years; its clear and steady light during the period of maturity; and its gradual declension into the very indistinctness and obscurity of twilight towards the close of life; at a period, too, when the *immaterial principle* is preparing for its change of infinite glory, and augmented power,

Lastly, it is necessary to notice here the difference in the modes and habits of thought and action *between the sexes*. Every one who has paid the smallest attention to the phenomena of mind, will have discovered that there is an original and striking difference between the intellectual powers of the male and female, independently of any

influence which may have been exerted by education, and which has unquestionably served more prominently to develop and mark the distinctive features of the character. No process of studied and persevering amalgamation will ever annihilate these peculiarities, or confer upon the *one* the essential attributes of the *other*. There will always be in the male a greater aptitude for bold and original thought, for comprehensive analysis, for clear and connected reasoning, and for slowly but accurately formed judgment, wrought out from a mass of heterogeneous principles, however distorted by prejudice or clouded by passion; while in the female, there will ever be found a greater susceptibility for discovering the minuter shades of character, as well as the distant bearings of fact and opinion. The remoter associations will be almost instinctively and instantaneously seized: there will be a greater delicacy of tact and feeling, which will often lead its possessor to just and adequate conclusions, without the labour of a slow and lengthened process of argumentation: and there will be a more defined influence exerted by the dictates of the heart over the decisions of the understanding. Many exceptions to this general rule will be found; but even these only serve to confirm the difference between individuals, as well as between the several classes of society.

But if the mental manifestations be so totally dissimilar—if they may be communicated from generation to generation, not as the result of an

after process of education, but altogether anterior to it; if the mental capacity of children in the same family be radically different; if the character of each be marked by peculiarity of disposition; if, in some, there shall be observed a very obviously defective condition of the mental phenomena; and if these be materially influenced by the period of life, and by the accident of sex, surely we are irresistibly led to the conclusion that these circumstances are rather attributes of materiality; that it cannot be predicated of the immaterial principle, an emanation from the Divinity, that *one* is essentially different from another (and if so, where is moral responsibility;) that this difference is communicable; that it is energetic in one, and defective in another; that it possesses good and evil dispositions, as the original gift of the Creator; that it is susceptible of growth, maturity, and decadence; and finally, that it is marked by peculiarity of sex; but that these changes *are impressed* upon the *immaterial principle*, through the medium of its alliance with the body, and especially by its connexion with the brain.

CHAP. II.

THE SAME SUBJECT CONTINUED—THE BRAIN IS THE ORGAN OF MIND—SINCE ITS MANIFESTATIONS ARE INFLUENCED BY CIRCUMSTANCES WHOSE PRIMARY AGENCY IS UNDOUBTEDLY MATERIAL—SINCE THEY ARE PERVERTED BY SLIGHT CAUSES OF NERVOUS IRRITATION, AND IN THEIR TURN ALSO PRODUCE A RECIPROCAL AGENCY UPON THE BODY—SINCE THEY ARE DEVELOPED BY EXERCISE—SINCE THEY ARE INFLUENCED BY DISEASE—SINCE THERE IS A RELATION BETWEEN THE MANIFESTATIONS AND THE DEGREE OF PERFECTION OF THE ORGAN—SINCE THE LATTER IS SUBSERVIENT TO THE WILL—AND SINCE THIS IS ITS ONLY CONCEIVABLE USE IN THE ANIMAL ECONOMY—MODERN CRANIOLOGY, AND THE DOCTRINE OF THE PLURALITY OF THE BRAINULAR ORGANS.

4. The manifestations of mind are farther influenced by circumstances, whose *primary* agency is undoubtedly material, and whose reflex operation is extended directly or indirectly to the immaterial principle, through the medium of its organ the brain. Such are the influence of temperature, the state of the digestive powers, the use or abuse of alcoholic stimuli, the employment of other articles of diet, &c. According to these varying circumstances, there will be a great difference in the same individual at different times, in his aptitude for thought and mental exertion. Every

one at all acquainted with literary pursuits, knows that there are hours of inspiration, when more may be effected in this short space, than in days of intense drudgery; and it is degrading to suppose that the mind can be thus liable to inaction, or goaded into energy. Besides this languor and activity may be traced to the morbid agency of physical causes on the one hand, and to their absence on the other. Thus excessive heat produces languor and incapacity for exertion; a very low temperature renders the faculties torpid; a moderate degree of cold braces them, and enables intellectual operations to be conducted for a much longer period without inducing fatigue.

It is matter of common observation, that after dinner is not the time for intellectual exertion: all find that the mental manifestations are conducted with difficulty, and imperfectly; and that if they are persisted in, they will very frequently produce indigestion, in consequence of robbing the stomach of that sensorial energy, which has been drained off for the maintenance of the operations of mind. And if from any circumstance, the stomach may have been *first* disordered, it is quite impossible to pursue any satisfactory trains of thought: the attempt is unavailing, and must terminate in disappointment.

Witness again the rapid development of ideas under the influence of alcoholic stimuli; their disordered association, and want of coherence, when the stimulus has been carried beyond a certain extent; the subsequent destruction of the

powers of volition; and the apparent annihilation of the mental principle in the stupor of drunkenness. Witness also the reveries of the opium-eater, and the disordered fancies to which these individuals are subjected in their periodical loss of excitement. And above all, witness the influence of certain articles of diet upon the manifestations of mind—of green tea for example, which may be selected as peculiarly exemplifying this influence, on account of the very opposite effects which it produces on different individuals, accordingly as the brain may partake of an excessive or defective state of energy. There is generally some degree of truth as a foundation for common remarks; and however it may be enveloped with the clouds of ignorance, or obscured by the mists of prejudice, still the common sense of mankind, will seldom admit to a permanent recognition, that which is wholly and entirely false: and before a prudent enquirer rejects apparently vulgar errors, as utterly baseless and worthless, he will do well to hesitate, and ask what *semblance* of truth at least, had *first* given *currency* and consistency to opinions, which appear in the present age, only in the garb of prejudice, and which are now generally associated with ignorance and vulgarity. It is curious to remark, that *the rejection of all these deductions as spurious,* is in itself a prejudice; a prejudice as complete and as operative, as the very principle it proposes to discard as the result of a similar and irrational influence. So it is with the agency

of *green tea:* vulgar prejudice meets our attention in two very different shapes; the first, in which this beverage is recommended as a sovereign remedy for headache; the second, in which it is accused of exerting a noxious influence upon the animal machine, particularly upon the nervous system, giving rise to unconquerable wakefulness: in the former instance, harmonizing, and soothing, and raising the energy of thought; and occasioning in the latter, depression, languor, and a variety of miserable sensations, preventing studious pursuits. To reconcile these conflicting assertions upon the same principle is impossible; but the simple truth will be found to consist in this: that in one particular state of the system, green tea produces a *salutary,* and that in another and opposite condition, it exerts a noxious influence upon the brain and nervous system: and this in proportion as that brain has been previously excited, and as it possesses more or less power to support its increased action.

5. The general conclusion, that the brain is the organ of mind, is still farther confirmed by the influence exerted upon its manifestations by the slighter causes of nervous irritation; as well as by the effect of certain mental emotions, upon that viscus, and the organs connected with, or depending upon it. Almost every one has experienced the familar effect of *pain,* in interfering with those operations which are purely intellectual, although there may not have been any

constitutional sympathy with the local source of irritation: under such circumstances, we require amusement, but *deep thought* is impossible, since the *organ of thought* is disturbed, and no longer possesses the capacity of directing its energies to study. On the contrary, when any of the more transient sources of uneasiness in passing through life, shall have produced their effect upon the mind, a corresponding state of the brain and nervous system is excited; the individual feels generally languid, and suffers from wearisome pains in the limbs; the back aches; a great degree of susceptibility to external impressions is generated; and the operation of slight causes is most sensibly felt, which under other circumstances would have passed unnoticed; the skin becomes peculiarly irritable; the digestive function is oppressed; the sleep is disturbed and unrefreshing; a great degree of irritability is developed; every occupation is a task; every pleasure is a burden; the patient could quarrel with a straw. And what is more remarkable, this state may be effectually and quickly superseded by horseback exercise, or by any other cause which will drain off by some other channel the accumulated excitability of the brain. So also, grief will pall the appetite, impair the vigour of the system, and if long protracted, will destroy the tone of the stomach: many of the more stormy passions and emotions will disturb the action of the heart, arrest its pulsations, or hurry its circulation, and (as has been most re-

markably exemplified in a neighbouring kingdom, give rise to frequent disease: suspense will interfere with the function of respiration, and occasion breathless anxiety and expectation: fear will drive the blood inwards to its centre, and destroy the power of volition over the muscles, so that the possibility of escaping from the object of terror is quite taken away: and all these effects are produced, not by the immediate agency of mind upon the particular organs, but by its influence upon them through the medium of the brain: consequently the brain is the organ of mind.

6. In this enumeration of arguments in support of the present position, the influence of exercise over the talents must not be forgotten; or the effect produced by society and civilisation upon the expression of the passions. Placed under some unfavourable circumstances, the most splendid talents will become rusty from disuse; an inaptitude for their employment will be occasioned; and their possessor will be almost as if he had them not; but let them be again called into exercise; let their powers be slowly augmented by graduated exertion; and they will regain not only the power they had lost, but will obtain a higher degree of perfection: a process perfectly analogous to the function of other organs of the body, but ill-suited, and indeed contrary, to every rational idea of the attributes of an immaterial essence. So also nature has provided men and other animals with so many

muscles of expression *in common*, for the purpose of pourtraying the influence of certain passions; and these muscles are affected by the will, upon the excitement of the particular emotion. But man possesses a power beyond this; and in proportion to his strength of mind and steady principle, he not only exerts so decided a controul over these muscles as to conceal his emotions from those with whom he is placed in society; but he actually struggles against the influence of the rising passion, and seeks to repress it: he not only perceives the operation of the impression made upon the brain; but he revolves the bearings of its uncontrouled influence; he forms his own judgment of its tendency; he adopts the resolution of encouraging or dismissing its appeal; and employs at once, the means of carrying his resolution into effect: the automatic impression of the brain is superseded, and a new action is called forth, thus proving the subserviency of that viscus to the internal spiritual principle.

7. The influence of disease upon the manifestations of intelligence, forms another proof in confirmation of the position, that the brain is the organ of mind. On this extensive subject, the attention must be confined to a very few points of the most obvious and frequent occurrence. Thus we have seen all the intellectual faculties suspended from hydrocephalus; we have seen a child six years of age, altogether lose the use of language from this cause, and have to learn again by slow degrees, all which he had previ-

ously acquired, and in the same gradual manner: we have witnessed children who were previously remarkable for brightness of talents, recover from an attack of convulsions with enfeebled intellect, the power of which was never afterwards, or at best only partially regained; we have seen the little sufferers from a similar cause restored, but remaining idiots for the remainder of life; we have witnessed the perversion of ideas produced by delirium; we have narrowly watched the slow extinction of the attributes of mind, in the unfortunate epileptic: we have observed the total suspension of these manifestations from the operation of any cause which may have produced sudden pressure upon the brain, and their immediate restoration as soon as the cause of oppression has been removed; we have seen the obstinacy and perverse ratiocination produced by concussion of the brain; and we have witnessed after some days, the first dawn of returning reason exhibited by the mind taking up the circumstances of the accident which had occasioned it, precisely where the mental functions had been interrupted: the patient had been as in a dream, and on awakening from it, returned by the aid of recovered memory to the precise point at which the morbid phenomena had been produced.

Now can the very highest efforts of credulity believe that the mind—the spiritual principle has in these circumstances been itself subject to disease—that its powers have been partially or completely *suspended, enfeebled, regained,* or *annihi-*

lated? Can it be supposed that the functions of the soul have been suddenly perverted, or slowly extinguished by accident, and restored by a surgical operation? If so, indeed, the soul of man must be material, for its powers have been suspended by *pressure* diminishing space, an effect capable of acting only upon that which occupies space, viz. matter! On the contrary, what can be more rational than the supposition, that all these causes operating upon the organ of mind should interrupt its manifestations? It is indeed true, that in *some* diseases of the brain, the sensorial functions do not *appear* to have materially suffered. This, however, will be found to be the case only with those slowly developed affections, which have given time and opportunity for the exemplification of that universal law of the animal economy, viz. the power which it possesses of accommodating itself to change of circumstances; a law frequently exhibited by other organs, even when they seem scarcely to possess a single remaining atom of sound structure. And moreover, it will be found in all these cases, that however *many* of the animal functions depending upon the brain were continued, and even performed with tolerable energy, yet that as a reasoning, thinking, judging organ—in fact, as the organ of mind, its powers were most materially impaired.

8. We pretend not to know any thing of the mechanism of the brain's action; neither, consequently, do we profess to form any judgment

from its appearance or development, as to its peculiar aptitudes; we wish only to study its economy, and to make ourselves acquainted with its resources, by watching, and carefully exploring its manifestations. There is, notwithstanding, *some kind* of mysterious relation between these manifestations and the degree of perfection of the organ; a relation, however, which is not depending upon its *positive size*, as has been already remarked, and as may be still further exemplified by contrasting the stupidity of the ass with the wonderful instincts, and astonishing sagacity of the bee or the ant. Neither does this peculiarity arise, as has been supposed, from the relative size of the brain compared with the whole of the animal; for then not only will it be found that man, whose superior intelligence is undoubted, is not in possession of the largest proportional brain; but also, that in individuals there is no kind of comparison between the size of the brain and the perfection of the mental manifestations. It has been remarked, that the *complication* of this organ was a better criterion; but even here it will be impossible to account satisfactorily for individual differences; and it will be wiser to confess, (it is always the part of wisdom to see and lament its own deficiencies, and to be humbled by the reflection,) that as we cannot trace the mode of union between mind and matter, so neither can we ascertain, by considering the organ only, what are the particular aptitudes for its function. There is nothing particular in this arrangement; for the

same may be said of the stomach, liver, and other organs. This only do we know, that according to some law to us inscrutable, there is assigned to the animal a certain moral sphere, which is manifested to us according to the development of the brain; not, indeed, that the mind is *characterized* by the conformation of its organ, but that the original structure of the latter has been constituted by the hand of Infinite wisdom, according to the actual necessities of the former. Admitting this position, it is easy to comprehend why man's is the most perfect, and most complicated brain; even because it is placed in intimate communion with that immaterial principle, which is destined to live for ever; which is capable of exhibiting the highest moral phenomena; which is placed here in a state of probation, and with a certain relation to God and his creatures, imposing upon man the fulfilment of positive duties; and in reference to a system of defined and eternal rewards and punishments.

9. That the brain is the organ of mind, is still further proved by its subserviency to the will. All the functions of that organ—at least all its intellectual and spiritual functions, are, during its healthy state, and the continuance of its period of activity and wakefulness, entirely under the controul of the immaterial principle. According to *its* guidance and direction, the brain will be active or passive; will be usefully or injuriously employed; will be stimulated by benevolence, or rendered torpid by selfishness; will be aroused

by hope or paralysed by fear; will be animated by principle to a sense of conscious duty, or will be subjected to the deadening influence of a forgetfulness of the claims of virtue; will be energized in the pursuit of the favour of heaven, or will be degraded by the pollution of vice. It is indeed true, that the modes of thought and feeling may be influenced by the material organ which conducts these operations, but the power of employing and directing it, and of selecting the objects for its attention is complete, and rests entirely with the immaterial mind. Thus, there is no chance of escaping moral accountability; the choice of good and evil rests entirely with the soul; and it possesses the most integral power of governing its operations, and of estimating and selecting the notices it conveys. Here, then, is the great room for education, in order to impress upon the organ such modes and habits of thought and action, as shall render it more extensively useful to the immaterial principle to which it is so uniformly subjected. And if it be so entirely the servant of mind, how can we refuse the conclusion, that it is *its material organ?*

10. If the *perfect* brain be not the organ of the intellectual function, what is its use in the animal economy? It is, for the most part, unnecessary for the continuance of the organic functions. In a variety of instances these have been carried on, when the structure of the brain has been deficient; they have been conducted, when

large, when the largest portions of the cerebrum have been removed: their agency is not arrested during the period of the brain's repose, as in sleep, and it is uninterrupted in many of the forms of maniacal hallucination. Thus the bodily functions are not so entirely dependent upon its influence; while it has been before proved, that its *integrity* is necessary to the processes of reasoning. But if it be indispensable to the one, and not so to the other, there can be surely no hesitation in considering it as the organ of the former.

There is, in fact, nothing extraordinary in this position, although it has been often contemplated with suspicion, in consequence of confounding *the organ of mind, with mind itself!!* No two things can be more essentially distinct!! The brain of great and adequate development is conferred upon man in order to give him the faculty of employing the powers of his mind; and it is constituted obedient to his commands, that he may be justly called to render an account of the manner in which it has been employed. Thus, *it is the medium* of communication between animated nature and the immaterial principle; but it is not *in itself mind, but matter;* essentially distinct from the former, and possessing not one of its attributes; but forming that necessary link in the chain of animated existence, which enables the man to act, and think, and judge in connexion with his relation to those around him, and to his present period of probation. It is the *window*

which admits light into our house, and allows us to look abroad upon surrounding nature, and to receive notices of her operations. But then it is not *light itself:* place an opaque substance before it, and its function is lost: yet light exists, and the window is to be found; therefore the window is not light, but merely transmits it. So the brain is not *mind*, but its organ. Let it be obscured by some cause, as in the idiot, and its function is destroyed: yet the immaterial principle exists, and the brain is not that principle, but merely receives and transmits the notices it requires.

11. We may not quite abandon this part of our subject without noticing, though very slightly, the doctrine of craniology, and the much mooted question of the plurality of the brainular organs. All that we have yet written is independent of this comparatively unimportant inquiry: but we are naturally led to say a few words upon this head, by the occurrence of the question,—what relation subsists between the several parts of the brain, and the various manifestations of mind? We seek not to be wise, beyond what nature has revealed; we profess not to unravel the intricacies of the mysterious union of body and mind; nor the mechanism by which the manifestations of the latter are rendered evident through the medium of the former. Our object is to study *those manifestations,* their effects, and contingencies: and not to perplex ourselves with curious and unprofitable discussions, as to the quo modo of their organ. We may be treated with the smile of

contemptuous scorn for this avowal, by many illuminated individuals: we confess that we are careless of such treatment; and we shall pursue our own way, for the comfort of ourselves, and the good of others. This only do we know; that the first step in the path of knowledge, is to feel our own ignorance, and that humility and caution are the attributes of science. This only will we say; that when the individuals to whom we may be the object of pity and derision, have been able to explain all the phenomena of secretion; when they shall have been able to detect nature in her hidden operations; and to declare how the several fluids of the body are formed from *one and the same material*, the blood; and why one secretion is carried on by its particular organ, in preference to any other; then, and not till then, will we confess the utility of endeavouring to expound the still more darkened function of the brain; and then will we promise to turn our whole attention to this investigation.

There have been several arbitrary methods of judging from certain external appearances, the peculiarities of individual manifestations of mind; such as that of the facial angle of Camper; the occipital angle of Daubenton, &c. &c.; and finally the craniology of Gall and Spurzheim, that mutative system which admits of no fixed principle; which has already more than once changed the number and the seat of its organs; and which, like every other system founded on arbitrary calculation, is destined to fret its hour and sink into

oblivion; leaving behind it, however, some facts which may be useful to mankind; for, in order to give currency to its opinions, some truth, or at least, some semblance of truth, must have been mixed up with its perverse and perverting dogmas. We cannot stay to enter into a lengthened discussion of these several systems; and it is only on *the plurality of organs* in the brain, as it forms the foundation of the latter system, that we shall have to remark. We pretend not to *deny* this fundamental position; we are not prepared to enter the arena of controversy on this subject; and as a mere matter of speculation, we believe it to be perfectly indifferent, whether the brain be considered as *one* organ, consisting of many parts, and performing several varieties of function; or whether it be acknowledged as many separate organs, united under the controul of one presiding and governing principle. As a mere error of reasoning, we contemplate it as perfectly harmless; but we shall have to enter our decided protest against the conclusions which have been drawn from it, and which have been certainly injurious to morality and virtue.

The doctrine of the *plurality* of brainular organs is altogether *unnecessary* for the explanation of the mental phenomena; it is liable to *worse than erroneous application;* and therefore the opinion is *not harmless.*

It is *unnecessary.* Nature frequently shews her power of performing several varieties of function by means of the same organ. Thus, for instance,

in her more *simple* productions, we shall often find the same structure performing several offices, according to change of circumstances, as may be exemplified in the vegetable kingdom by the *convertible functions of the roots and leaves*. We have very recently seen this law exemplified in the common bramble: a luxuriant shoot of the present year, had reached the earth at the distance of many feet from the original plant, and the summit of its stem had there assumed its change of function; its leaves had taken upon them the office of roots, it had shot downwards into the soil, and was now again sending forth new branches from the secondary stock. So also with regard to the nerves of the *human* body: these cords, which for centuries were supposed to be homogeneous in their structure and functions, it has now been proved, are constantly executing at least *two* very important and distinct offices; viz. that of volition on the one hand, and of sensation on the other: and we know also that without any demonstrable change of structure, one or the other of these functions may be destroyed, while its neighbour remains perfect and entire. So also with regard to the astonishing mechanism of the tongue and the hand, both of which may be considered as complex organs, possessing varied functions of a minute, yet most perfect character. Passing over the diversified operations of the former as the organ of taste and of language; and of the latter, as the organ of prehension and of touch, we shall notice only their literary employ-

ment. In the process of articulation, the tongue requires a separate act of volition for every word and letter it pronounces; and the hand is in the same predicament for the formation of every word and letter which it describes in writing. As well might it be asserted, in despite of facts, that the function of the leaves and roots of the bramble required separate and distinct organs; or that the operations of sensation and volition could not be conducted by the same nerve: as well might it be asserted, that the hand required a variety of mechanical contrivances, suited to each function it was called upon to perform; nay more, that it required a separate arrangement of bones, and muscles, and nerves for every body, with whose properties it sought an acquaintance by means of touch, and for conveying these intimations to the brain; as well might it be asserted, finally, that the tongue and the hand, required each a distinct organ, for its every act of enunciation of every letter of the former, and for the formation of its appropriate character in the latter; as that the functions of mind demanded separate and distinct organs for their manifestation.

This position therefore is *unnecessary;* and as nature ever evinces a decided preference for simplicity of arrangement; if it be unnecessary, we may also add that it is *improbable.* Its improbability is still farther evinced by what we daily observe in society around us; where we meet with one individual who possesses an extreme development of the judgment, a purely intellec-

tual being, the product of severe study, with very little of corporeal stamina, and still less of the affective faculties, a merely selfish, literary gourmand; and with another, whose life, devoted to bodily exercise and hard labour, has been productive of little development of mind; and yet as far as can be ascertained, the brain of each is the same both in respect to its quantity and configuration.

Yet although we consider the hypothesis which assumes the plurality of the brainular organs as unproven, as unnecessary, and as improbable, we are not prepared to deny their existence. In fact, so long as it remains a merely speculative error, an ingenious imagination; so long as the entire subserviency of the organ to the governing, presiding, immaterial principle be steadily kept in view, it signifies not whether that brain be a single organ, performing a variety of complicated functions; or whether it be composed of many separate organs united by one common tissue, communicating with one common centre, and obedient to one common lawgiver. We may form our opinion, and we may smile at the efforts of those, who have more powerful fancies than ourselves: we may even perhaps deplore, the poverty of our own imagination, which prevents our entering into their enthusiasm; and we may perchance sometimes almost pity their strenuous advocacy of a system, which, possibly from the above defect in our organisation, we might consider as of very inadequate importance; yet we

would not lift a pen, or say one word, which might probably break the spell of the enchantment by means of which they are lost in their own reveries.

But when we are told that the manifestations of mind are to be discovered by detecting certain bumps and prominences on the cranium, with which they are coincident; that the strength of the organ is determinable by its size; that is, by the quantity of brain which may be found in particular situations; that the manifestations of mind are subservient to the strength of the organ, that is, to its relative size; and that legislators should proportion their punishment of crime, as of theft for instance, accordingly as the individual accused, shall possess the organ of covetiveness in a greater or less degree; since in the one case, the propensity to crime might be irresistible, or partly voluntary, or wholly gratuitous: and consequently, that the Supreme Governor of the universe should contemplate in his creatures, the same act as criminal or not, deserving of his wrath or not, according to the proportion of brain with which *He* had endowed them,—thus destroying every specific standard of right and wrong, and rendering man no longer the entire master of his own actions: why then indeed we say, that reason and fact, experience and religion, are against such absurd and untenable hypotheses. It has never yet been proven, that the prominences of the cranium have actually corresponding prominences of the brainular substance; or

that, in fact, they are not produced, by having been the centres of ossification of the fœtal cranium, from which the radii of bone have emanated: it *has* been shewn, that the amount of intelligence is *not* in proportion to the absolute size of the brain; and consequently, that as the whole is constituted of parts, so neither can the energy of any one portion be characterized by its *quantity;* it *has* been shewn, that the brain is entirely under the government of the immaterial principle, and therefore cannot itself give laws to the latter; and finally, that all moral, legislative, and religious inferences drawn from the opposite premises, must be utterly false and groundless.

CHAP. III.

THE SAME SUBJECT CONTINUED—OF THE TEMPERAMENTS—THEIR INFLUENCE UPON THE MANIFESTATIONS OF MIND—THE SANGUINEOUS—THE PHLEGMATIC—THE CHOLERIC—THE MELANCHOLIC TEMPERAMENT—THEY ARE SELDOM SEEN IN THEIR STATE OF SIMPLICITY AND PURITY—VARIETIES—INFLUENCE OF THE TEMPERAMENTS UPON THE INTELLECTUAL FACULTIES, AND UPON THE CONDUCT OF THE LIFE.

It has been already most distinctly avowed, that the *manifestations* of mind, will be *influenced* by the medium through which they pass; and according to the particular circumstances of the brain—its original disposition—or the aptitudes impressed upon it as the result of educational processes; yet without changing their nature, and without losing their *entire* subjection to the spiritual principle, and to the higher motives which govern it. Analogous operations in external nature may be noticed around us. Light and heat are modified in their impression and apparent qualities by the medium through which they pass, without in any degree changing their nature; the food of plants is received into their simple system, is converted into sap, and without any

change of its nature, manifests itself in the development of leaves, and flowers, and fruits of ten thousand different characters; the blood which circulates in the human system is shewn in the form of a variety of secretions, without any other change than that impressed upon it by the medium through which it passes. And if this be the case with material objects, surely it is not too much to assert that the will, the direction, the operation of the *immaterial* principle remain unchanged in their nature, however its external manifestations may have been modified by the peculiar state of its material organ. It will be necessary to consider shortly a few of those general characteristics, which are usually thought to be dependent on the brain, and which have been commonly denominated temperaments.

The preponderance of one or more of these temperaments, impresses a very decided difference on the manifestations of mind, according to the prevalence of that which has been designated the sanguineous, the phlegmatic, the choleric, the melancholic temperament, and their several modifications and combinations.

1. The *sanguineous* temperament is characterized by the vivacity with which impressions are received and communicated; by the quickness with which desires are manifested; by the rapidity with which ideas are elaborated, and by their instantaneous and often fanciful association, from points of affinity scarcely, if at all discernible by other individuals possessing colder

systems; by a certain degree of eagerness, changefulness, volatility, and uncertain gaiety or depression of disposition; by an equable performance of the bodily functions, which however are readily susceptible of morbid impression; by a fresh complexion—abundant supply of blood—quick and easily accelerated circulation. *Action* is the dominant principle of the character; and a rigid discipline, and a great degree of watchfulness are necessary to direct this activity and sensibility to their proper and useful objects, in order that the individual may be prepared for the performance of the duties, which he owes to himself and to society; and in order that he may not become the sport of passion and emotion of a violent character. It is manifest that the feelings do not require to be excited; stimulants will prove injurious, and the means which soothe and allay irritability will be found more useful than excitants. The provocatives of society, will ever be observed to arouse and irritate the possessors of this physical state, and the object of the instructor will be always to economize the power of the system.

2. The *phlegmatic* individual is marked by the sluggishness of all the vital actions; by a poverty of desire; by a very low degree of sensibility; by disposition to indolence; by indifference towards surrounding objects of interest; by considerable tendency towards obesity; by a deficiency of the red particles of the blood, and a redundance of the lymphatic system; by an in-

dolent state of the circulation, particularly in the extreme vessels; and by the consequent pale complexion and languid eye of the possessor. Here, therefore, attention must be given to stimulate the too languid functions, and at the same time to give strength to their respective organs; for without this, excited action would soon degenerate into irritation. There is usually a tendency to somnolence, and it will often be difficult to keep the individual awake to active and sensitive impressions. Yet when this object has been accomplished, the labour will be abundantly repaid, by the accuracy of perception—the unabated application, and sustained attention, of which he is capable, and which render him able to acquire much, and a most desirable subject for the process of education.

3. The *choleric* temperament is strongly characterized by deep intense feeling; by desires of an energetic cast; by a robust muscular frame, and a great degree of corporeal activity; by a brownish sallow countenance, and by a strong circulation of the blood. The individual is passionate, soon angry, not readily appeased, not easily forgetful of injuries, possessed of strong affections, and indefatigable perseverance; he is firm and tenacious of purpose, and is not always amenable without difficulty, at the bar of reason and conscience. These sudden gusts of passion, and deeply felt emotion, will often occasion considerable tendency to congestion in the vessels of the brain; and either by its intermediate agency

through that viscus, or by its direct operation upon the stomach and digestive apparatus in general, will produce an abundant, excessive, or morbid secretion of bile, and a great susceptibility to other unhealthy states depending upon it. When this impression is very frequently renewed, it becomes readily excitable, and may degenerate into habitual disorder; or it may materially interfere with the functions of other organs, by destroying their balance of power. The parental indications, must be, to diminish the intensity of feeling—to develop the judgment—to employ the reason—to teach the child to think before he allows himself to feel; and above all, to refer his impressions to conscience, before he suffers their influence to be encouraged on the mind, or to be developed in action.

4. The *melancholic* temperament is distinguished by *energy and stability* of thought and feeling, though not of that deep intense character, which marks the *choleric* individual. The mind is almost always active, but grave. The body is very commonly thin, and, especially towards the decline of life; and is usually dry from a deficient quantity of the circulating fluids. It is not very easily, but it is profoundly affected by causes operating upon it. The complexion is usually nearly approaching to a yellowish cast, and uniformly dark. A high degree of nervous susceptibility, almost indeed amounting to indisposition, generally attends this state; together with a very marked liability to disordered func-

tion of the digestive organs. If the individual be of a literary turn, his stomach will require the greatest care to preserve it in order. There will also be found in the melancholic, an aversion from society, a fondness for solitude, an inclination to depression, a tendency to hypochondriasis, and a degree of irritability, which often requires the *management*, and even the diminution of intellectual exertion, the development of the social affections, the employment of the imagination and fancy, the avoidance of long continued trains of deep abstracted thought, and the amusement which is prepared by the relationship of life, by the expectations of the coming day, and above all, by the hopes of futurity, contrasted with the trifling perplexities of the present hour.

The strongly marked temperaments thus described, are seldom met with in their pure and simple state: they are almost abstractions, which exist only in the mind of the philosopher, and are variously modified and combined in real life. Nevertheless, each individual will be found to approximate more or less towards these almost ideal portraits, and an occasional instance of perfect verisimilitude, will be now and then discovered. These will serve as beacons to guide the researches and the conduct of parents: they will designate abstract states, and the degree of their prominence will give the prevailing tinge to the character.

It will also be observed that a fair complexion, light hair, and blue eyes, often accompany a great

degree of softness of manner, delicacy of tact, and exquisite sensibility; that the influence of *violent* desires will be commonly traced, where there exists a brown complexion, dark hair, and sparkling dark eyes; that a sallow complexion, hair of no particular colour, and grey eyes, are characteristic of the phlegmatic tendency; that a complexion possessing much colour, of a roseate hue, and accompanied by hazel eyes and brown hair, are indications of a great degree of vivacity; while a highly coloured transparent sanguineous countenance, tending to the flush of red, red hair, and a peculiar redness of the eyes, almost approaching in appearance to inflammatory action, generally betray a disposition to extreme susceptibility, and to be easily carried away by the short-lived tempest of wild and ungovernable passion.

The *intellectual faculties* will be found in each variety of temperament; but their display will be manifestly influenced by the peculiar physical predisposition. It has been already remarked that these several generic characters will very seldom be noticed *pure* and *uncombined;* and that they would be variously acted upon by different circumstances of age, sex, habit, education, and *society*; for *man*, even to the latest hour of his existence, is involuntarily an *imitative animal*. Yet allowing for all these peculiarities, there will still remain some *general* rules by which the influence of physical temperament may be traced upon the manifestations of mind. Thus, for instance, the

faculty of association will be found more particularly prominent in the sanguineous and the choleric, giving rise to lively imagination, hasty opinion, inaccurate judgment, intemperate aversion, imprudent friendship, unjust suspicion, and ill-starred passion; while the faculty of abstraction is more exclusively the property of the phlegmatic and melancholic, with *their* train of slow, but cool and sober judgment; juster views of the absolute value, and relative connexion of things—slowly developed affections, but when once fixed, not easily relaxed by the sunshine of prosperity, or shaken by the storm of adversity, the lapse of time, or the chilling effects of absence; but on the contrary, exhibiting a tendency to self-will, pertinacious adherence to opinion, unwillingness to submit their prejudices to the bar of reason, sombre gloomy views of things, fixed and rooted hatred, inflexible decision, obstinate perseverance in that which is wrong, as well as continued pursuit of what is right.

So likewise with regard to the conduct of the life, a similar agency may be traced: the sanguineous temperament betrays a greater promptitude of action; more spirit in the resistance of injury or oppression; more elasticity under the influence of depressing passions, and a greater reach of fortitude and fearlessness of danger. The *choleric* exhibits juster views, and more exact associations: the *phlegmatic* discovers a more decided aptitude for analytical investigation, and

works out its motives and grounds for action, by silent, slow, and independent reasoning; and the *melancholic*, while it broods over the miseries, the vanity, the injustice, and the emptiness of mankind, detects the minuter distinctions and shades of difference with a more prompt sagacity. and nicer tact, than he who is less contemplative, and more easily transported by the voice of passion, or the scarcely audible whisper of prejudice.

CHAP. IV.

ON THE DEVELOPMENT OF THE MANIFESTATIONS OF MIND—MAN IS TO BE STUDIED AS A WHOLE, COMPOUNDED OF MANY PARTS: THREE GRAND DIVISIONS ACCORDING TO THE PREDOMINANCE OF PHYSICAL POWER, OR OF THE INTELLECTUAL, OR OF THE AFFECTIVE FACULTIES—BALANCE OF POWER—THE INTELLECTUAL FACULTIES IN DETAIL; AND FIRST, OF CURIOSITY—THE APPETITE FOR KNOWLEDGE PRECEDES ATTENTION—NOVELTY AND SENSATION ITS GREAT OBJECTS; HENCE INCONSTANCY AND CHANGEFULNESS—REGULATION OF CURIOSITY.

We shall now proceed to notice the development of some of the manifestations of mind.

Man is to be studied as a *whole*, not in any of the isolated properties of his spirit. What, for instance, is memory without reflection? What is perception without the power of combination, and vice versâ? But the *whole* is made up of parts, and we can only embrace that whole thoroughly, by becoming intimately acquainted with its details. These, therefore, will occupy our attention separately; but we wish it to be steadily kept in view, that *the* man, *the* character, is constituted by blending together the various lights and shades, which come before us, so as to give harmony and homogeneousness to the whole. In the same way,

we separate the rays of light, by the action of the prism, and we obtain the several primitive colours: again we combine them, and we find that beautiful and *apparently simple* product, the white light.

In conducting our observations upon children, we shall find, particularly, three grand divisions, according to the predominating influence of *physical power*, of the *intellectual*, or of the *affective faculties*. In broad distinctions, we shall here find the mechanic, the literary character, and the philanthropist; but we shall also observe a variety of evils peculiar to each class. Of the former we have not much to say; of the two latter, the second may be said to constitute the sentimental variety, or that which possesses the faculty of retaining the impressions it receives, and of concealing those which it elaborates, and of restraining their influence; the last, on the contrary, is usually the man of *strong passion*, in whom the impressions of the mind are manifested in action, and lead to the performance of certain duties. Moral impressions, however, do not always produce corresponding effects. An individual may be powerfully affected by the impression of good, and yet may not firmly and sincerely wish for its possession; at least, not if such possession should require any sacrifice to preserve it: and the same may be said of *evil* without its producing one effort to repel it: thus also, disgust is not always accompanied by repugnance; nor hatred by the desire of vengeance. When, however,

there is a combination of these states; when the sentimental trait is united to great bodily sensibility; or when strong affections, and consequent violent desires, are attached in the same individual to great mobility of system; in either case, the excitement will be preternaturally great, and a considerable degree of exhaustion of the bodily powers will be the result. It will be the object of the watchful parent and prudent instructor to take care that the too great acuteness of these properties should be blunted and softened; or that the opposite qualities should be developed in order to maintain the balance of power,—that political chimera for which hundreds of thousands have lost their lives, and hundreds of millions have been expended; but which in the mental kingdom is no phantom, but a sober reality, to be received and acted upon as a principle, and to be obtained in the present instance, by the development of reason and sentiment in the man of passionate activity; and by infusing the glow of affection and passion into the bosom of the cold sentimentalist. The attention will at present be particularly directed to the intellectual manifestations; and we shall leave the affective faculties to be considered more at leisure, when we come to treat of moral education. Perhaps this arrangement may not be the most logically correct, but it appears to quadrate best with the author's own views, and therefore he does not hesitate its adoption.

I. *Curiosity.*

With the earliest dawn of intelligence this principle is developed; and though often most grievously misapplied, it expresses the first want of the mind, and marks the nascent rays of reason with a prospect of that glorious day which is at hand, and of that high destiny for which man was created. Curiosity is the expression of a desire after knowledge: it is to the mind, what hunger is to the body; and it is only to be satisfied by the supply of its necessities; by furnishing it with those materials upon which the digestive, assimilating, and nutritive powers of reason may be employed. In its very nature and essence, it is an enquiry into that of which we are previously ignorant: but in some restless minds, it may become a very importunate, as well as impertinent principle: and if it be not checked by some more substantial counter agent, may often lead its possessor into the fairy regions of conjecture and speculation.

The desire of wisdom originates curiosity: the anxiety to be wise beyond what nature has revealed, to pry into her secrets, and to unravel those processes, which, however they may be governed by some fixed and determinate laws, she has obscured by a veil of impenetrable mystery, is that which constitutes *its excess.* While then the faculty under consideration, forms the first motive of the sentient intelligent being, it essentially precedes *attention,* and very generally forms the stimulus which awakens it. We must

first feel the want of knowledge, and the desire to obtain it, before we can put in action the means with which we are provided for this purpose,—that is, before we can *attend*. Novelty is the great object of which curiosity is in quest; and in the minds of children we find a prevailing thirst for that which is new; a desire for reiterated and varied sensation. When the inquiry after the aliquid novum is always fixed upon some worthy and satisfying good, unmixed advantage will be the result; but since the exercise of the faculty precedes that of *attention*, it is clear that the *quality* of the object of pursuit will not be very important; and that the stimulus of mere sensation, of a *new impression*, will be more attractive and operative than the *desire* of a more extended acquaintance with some valuable, but perhaps often *unpalatable truths*. Hence arises a great degree of inconstancy and changefulness, a desire of flitting from object to object, sipping the sweets of every flower of literature, without seeking an acquaintance with its nature, or wishing to be informed of its properties.

Curiosity *may* develop the faculty of attention; but produces *in itself* no permanent impression, and leads to no important result: in gay and thoughtless mood, it floats along the stream of time; is pleased with every new object, because it is *new;* and only quits it with distaste for some other thing possessing this important pre-requisite. Attention, on the contrary, is arrested and concentrated upon some one object from which it

is detached with difficulty, and with the nature and properties of which, it seeks an intimate knowledge. Thus, children are curious; but the excessive mobility of their system prevents their becoming attentive.

The simple object of education in the development of this faculty will be to employ it in the search after genuine wisdom; and to diminish its appetite for novelty, by concentrating its attention upon a few objects, and those of substantial value; by directing its desire of sensation in the pursuit of truths which will exert a moral influence upon the mind, which will give it those fixed principles that will preserve it from the visionary hypotheses of every empty speculator, and which, by deepening the impression of ignorance, compared with the immensity of the field of knowledge, will preserve the mind humble, and thus protect it from the snares of specious error. It will also be the desire of the parent to prove, that every thing is an object of curiosity, only for its own *worth;* not on account of the immediate pleasure attending upon a first acquaintance with it; but as it enlarges the boundaries of knowledge; and as that knowledge is applicable to the purposes of a moral being, destined to live and to be useful in society, and to give an account of all its thoughts, and motives, and actions hereafter. The Christian instructress will also guard against that changeful disposition, which is contented with an imperfect acquaintance with the several circumstances and things introduced to its

notice, by avoiding the stimulation of a succession of pursuits or amusements crowded together; and by taking care that the pupil be thoroughly grounded in all its present acquisitions before it advances another step onwards. A prudent parent will find curiosity a most important means of communicating truth, and instilling good principles; while she will most readily repress its inordinate growth, its wild luxuriance, and the caprice to which they lead.

CHAP. V.

THE SAME SUBJECT CONTINUED—ON THE FACULTY OF ATTENTION—IN WHAT IT CONSISTS—IT IS THE EYE OF THOUGHT—IMPROVED BY CURIOSITY—HOW SUBMITTED TO THE INFLUENCE OF EDUCATION, AND IMPROVED BY EXERCISE—OBJECTS THE MOST SIMPLE WILL SERVE FOR ITS DEVELOPMENT— GENERAL IMPRESSIONS ARE TO BE AVOIDED, AND THE ATTENTION IS TO BE FIXED BY SOME TANGIBLE DETAILS—CAUTION AS TO THE GRADUAL COMBINATION OF THESE—PERSPICUITY OF THOUGHT AND DICTION IMPOSSIBLE WITHOUT ATTENTION—AND THE MULTIPLIED OPPORTUNITIES FOR ITS EXERCISE—MORBID STATES OF ATTENTION—ABSENCE—REVERIE—EXCESSIVE ATTENTION—FIRST FROM INTERESTING THE FEELINGS TOO MUCH—AND NEXT BY AN EXCLUSIVE EMPLOYMENT OF THE UNDERSTANDING, TERMINATING IN THE SEVERAL VARIETIES OF MONOMANIA, OR SINGLE UNCOMPOUNDED INSANITY—HABITS—ATTENTION MUST BE ALWAYS UNDER THE POWER OF THE WILL—THE IMPERFECTION ATTENDING ITS NOTICES—AND THE USES TO WHICH IT SHOULD BE APPLIED—GENIUS—CONCLUSION.

II. *Attention.*

A GREAT adjuvant towards accomplishing the important object with which the last chapter concludes, will be found in the development of the faculty of *attention.* Attention consists in the direction of the intellectual organ, to some object within the reach of its power; and forms one of

the most important processes of physical education. As such, the instruction of this faculty should become a primary object of parental solicitude, not only to secure all the good which will accrue from its employment, but also to avoid the errors with which it is encompassed.

There is here a very considerable analogy with the history of the education of the senses, properly so called. In order that the impression made upon *them* may be perceived, the organ must be stimulated by its appropriate agent; curiosity must be excited, that it may *attend* to the impression it has received, and that this may be communicated to the brain, and through it, to the immaterial principle. Thus then, *attention* may be said to be the *eye of thought;* it is *that state* of the organ of mind, by which the immaterial spirit seeks an acquaintance with the nature and properties of objects, particularly of a literary and moral character; and through it alone can be procured the notices which will improve the intellectual vision, and fit it for the acquisition of those stores of reasoning which can alone in any degree satisfy the demands of the immortal spirit, whose essential characteristic it is to be always seeking after more knowledge; enlarging the boundaries of its intelligence; widening the sphere of its influence; and improving to the utmost every talent it possesses.

Attention is improved by curiosity, which, as we have just seen, forms its desire, and stimulates it to activity: but it is not easily fixed; and the

very first desideratum in education is to obtain the power of arresting this faculty. This is to be effected chiefly by developing the love of knowledge; for in general the preference of ease and indolence in an uneducated mind, will be powerful enough to supersede curiosity, and banish attention. Scarcely a moment of the day passes in which this faculty may not be occupied; and no opportunity for its exercise should be suffered to pass unimproved. The most simple and familiar objects will serve as the means of improving attention, which may be fixed on properties of bodies which had escaped the child's notice from the want of observation, and which will not only *develop the habit*, but demonstrate the necessity of the *principle*, and thus place it on the firmest possible foundation.

Attention is capable of embracing the largest whole, as well as the minutest details; but in educating the faculty, we should not rest contented with fixing it upon *general impressions*, which will be always vague, and lead the child to the mischievous habit of drawing sweeping inferences from a small and insufficient number of premises. It must be ever recollected that the whole is made up of parts; that general impressions should be the aggregate of those which are particular; and that we can only obtain substantial information on the nature and properties of a whole, by considering *its details*. It is to *these* that the young pupil must be led, and then to form his own conclusions from their sum. This

proceeding must be attempted, in the first instance, by some tangible substance, possessing well marked and distinguishing properties; and care should be taken to communicate a clear and defined idea of each particular, before these become complicated by their combination. It will be enough to make progress---no matter how slowly, provided always that there be continual development of mind; for these exercises will by and bye form the elements of thought: and a similar plan must be adopted from the more simple to the more complicated forms of ratiocination. Time will not be thrown away, which is devoted to this pursuit; and the prudent parent will discover, that while engaged in these exercises, which to others may appear frivolous, and without any adequate good as their object, she is in fact educating this faculty; inducing habits of order and system into the mind; eliciting the power of quickly seizing the peculiarities of argument; and obviating that tendency to confusion of idea, which arises from carelessness, and from a habit of resting satisfied with certain superficial and general impressions; and taking it for granted that all which we do not know is in accordance with these too hastily formed, and commonly inaccurate views; a method which surely leads not only to error of reasoning, but also to obliquity of action.

It is not consistent with the plan of the present work to detail the many ways in which attention may be awakened; general principles only can

be mentioned, and the parent and instructor must be left to apply those principles.

Attention may be increased by any powerful impression upon the nervous system: at first curiosity will probably be a sufficient incentive; but in proportion as the extreme susceptibility of infancy is diminished by the habit of employing the several organs, and particularly by the reiterated stimulus of sensation, this faculty may be aroused by some other gentle emotion, as surprise: and in a world where every *new* impression enlarges the sphere of idea and of feeling, and where almost every thing *is new*, there can be no difficulty in finding occasion for its exercise. This very surprise will be in itself the communication of some new idea, as well as lead the attention towards it. Attention, likewise, may always be *rewarded* by some promised good; and that good itself may also tend to develop the faculty still farther, and to enlarge the boundaries of knowledge. Explanations of the works of nature or of art; all which is beautiful in scenery; all that is gratifying to the senses; all that is connected with the wants and comforts of social man; all that is interesting in relationship; all that is *sublime* in the productions of talent, or in the creation of the Supreme Governor of the universe, may be made subservient to this purpose, and should be employed in a graduated scale, proportioned and enlarged according to the strengthened faculties of the child.

There are some diseases of this principle which

will demand care to prevent, and solicitude to remove. The first of these is denominated *Absence*, a state in which *attention*, instead of being rivetted to the immediate subject of inquiry, is allowed to wander, and to be occupied by other and disconnected thoughts. In a more advanced stage, these thoughts present uncontrouled and frequently monstrous images, without cohesion or limitation; the mind roams abroad in lawless, listless reverie; it traverses space without an object; the ideas are wool-gathering in some shadowy and unreal territory, and are absorbed in that form of undefined contemplation, which however grateful to the individual, knows no bounds, acknowledges no rules, possesses no fixed principles, wishes for no guide, and leads to no result. This state is however mischievous, because it interrupts the pursuit of substantial knowledge; stores the memory with a tribe of incoherent images; exhausts attention, and enfeebles its legitimate powers of application in quest of those sober realities whose modest, unassuming pretensions are less attractive than the gaudy tinsel of unsubstantial nothings, especially when coupled with the labour of acquisition on the one hand, and the luxurious repose of imaginative musing on the other. Thought, however, is only to be encouraged in proportion as it has an useful tendency; and if indulged in, it must be possessed of this attribute: wanting this characteristic, it is to be dismissed from the mind, and most sedulously checked; the first symptom of reverie is

to be combated; and the habit of absence is to be conquered by developing the faculty of attention.

On the contrary, attention may become *excessive*. Where this has arisen from a child being too deeply interested in a subject; (this effect being generally produced by that which acts too powerfully on the *feelings;)* the brain will suffer from the excitement of strong and lasting emotion, and the intellectual capacity will be proportionately diminished. When therefore, this appears to have been the case, the immediate object of pursuit should be changed for one which will stimulate less, and will allow the feverish action to subside. But this effect must not be obtained by abstracting the mind from its too interesting pursuit, and giving it nothing to occupy its place; for in that case, the intellectual organ passes at once from a state of excitement to one of absolute quiescence, and a loss of power is the necessary consequence.

Attention may also become *excessive*, by being fixed too exclusively upon *one object*. A great degree of eagerness of inquiry upon *one particular subject* to the exclusion of others equally important, or to their listless, heartless pursuit, is the first symptom of this state. There ever will be favourite objects of acquisition; there ever must be pursuits which are peculiarly congenial, and in which fatigue is never felt, from the constant unwearied employment of all the mental powers, and from the peculiar and inscrutable

aptitudes of the sentient organ; and indeed, upon this basis will rest what is familiarly termed *taste*. The object of the parent, therefore, will be not to destroy or undervalue the characteristic relish of her children; not to supersede their original bias; but to guard the application of the faculty, to shew that it should be concentrated upon objects only in proportion to their *relative importance*, and to their immediate and remote influence upon the happiness and the worth of mankind; and to develop a habit of strict devoted attention to pursuits which are best calculated to obviate the formation and growth of those absorbing duties, which are the common consequence, of indulging and fostering occupations for which there exists an especial fondness.

The tendency of excessive attention will probably first exhibit its influence upon the merest trifles; but let the parent be on her guard against these very trifles, for they contain the rudiments of future great effects. Like the little seed which we hold in our hands, we may please whether we allow it to vegetate or not; but if it be permitted to strike root in its congenial soil; if it be watered by the dews of heaven—furnished with its appropriate food—defended from injury, and suffered to extend its foliage, the acorn will become the monarch of the forest, and will mock at all our impotent attempts to controul its future growth. So with regard to these

tendencies to excessive attention, we may controul them if we will; but if they proceed unchecked; if they be suffered to develop themselves in habit, and to extend their influence over every mode of thought, and action, and feeling; if they be allowed to pursue their unabated desire of influence; and to concentrate the intellectual faculties upon one particular object, they will gather strength by encouragement—they will become more and more prominent and imperious in their demands; and will shew themselves in an obtrusive fondness for some specific hobby. The same tendency will be exhibited sometimes in the fully formed and absorbing desire for books, for society, &c. or it will betray itself in a rage for building, or collecting curiosities; it will gradually enslave all the powers of the mind; it will degenerate into eccentricity, and will finally mock at our puny efforts to controul its power, in the fully formed stage of exclusive insanity, or what is commonly termed monomania!

And if the victims of this fearful malady deserve our compassion; if to avert this last, this greatest consummation of human woe be worth a struggle; then let the first symptom of exclusive fondness—the predisposition towards one reigning object of pursuit and inquiry be carefully watched; let its growth be most sedulously guarded, and its counteracting influence most anxiously developed.

One other means of effecting this object, is,

not to reduce the mind to a state of mawkish insipidity, but continually to retain the faculty in subjection to the *power of the will:* this will abundantly define its limits; and it will then be easy for the parent to awaken attention to any particular subject, to change its object, to diversify its pursuit, to recur to its former trains of thought, to interrupt it when fixed, and to supply it with fresh associations in every practicable variety, so as to complete its entire subjection to voluntary power.

Attention may be *imperfect;* that is, it may fail of embracing *all* the different properties of bodies—*all* the varying points of view, of any given subject—*all* the feeble parts as well as the srtong holds of an argument—*all* the intricate windings of the casuist, the groundless assertions of the dogmatical, as well as the sophisms of the consciously feeble reasoner. Attention should enable us to appreciate the difference, as well as the degree of conformity existing between different objects, when compared among themselves, or with any acknowledged standard of excellence. With this purpose in view, its highest effort is to distinguish good from bad; its last attainment, the morality of action. To this all important design, every part of education should be subservient.

The *exercise* of this faculty may be necessary for the preservation of our being; for forming an acquaintance with the properties of matter; for

our physical comfort, and convenience; for our literary pursuits; and for our social duties; but all these serve only to develop the power, and improve the activity of the faculty, that it may be devoted to higher objects; that it may assist man during his period of probation, and may teach him so to act, to think, to feel, as in conformity to the precepts of divine truth. Attention to religion, to the revealed will of God, is then the ultimate object of the faculty; an object, which, while it leads to the most beneficial results, will also react upon itself, invigorate its powers, and give it, its highest degree of delicacy and tact.

But we here border on moral education. We shall only, therefore, remark in conclusion, that what has been frequently termed *genius*, is perhaps nothing more than a modification of this faculty; a particular aptitude for patient attention; the perseverance of great talent applied according to individual predisposition, yet always in subjection to that harmony, and equalization, and perfection of the character, without which even the highest efforts of genius will be misapplied or abortive. It is indeed, not easy to describe with exactness, the nature of this remarkable property; but if it should appear to be (as we believe) the persevering activity of attention, a rational clue will at once be found for developing or directing that peculiar bias which we term genius. We have a mortal aversion to

those talismanic terms, which are supposed to imply some hidden and wonder-working agency, some mysterious influence, with whose laws we are forbidden to become acquainted; and we rejoice to seize on an explanation of phenomena, which will rescue them from the grasp of ignorance and prejudice, credulity and enthusiasm; and *restore* them to the powerful sway of *reason*, and all which is not *contrary to reason*, though it may be above its comprehension.

CHAP. VI.

ON PERCEPTION — THE RESULT OF ATTENTION TO IMPRESSION—IT PERFORMS A FUNCTION FOR THE MIND, ANALOGOUS WITH THAT OF NUTRITION FOR THE BODY—ITS ULTIMATE OBJECT—HOW IMPROVED AND PERFECTED—PERCEPTION SOMETIMES DULL; SOMETIMES INACCURATE FROM HASTE; SOMETIMES MORBIDLY ACCUTE — ITS INFLUENCE ON OTHER MENTAL MANIFESTATIONS—ITS EXERCISE.

III. *Perception.*

Much that might have been said on this subject, has been insensibly anticipated, in considering the influence of the preceding faculty; and its consummation and completion in the great business of life. Clear and distinct perception can only be the result of attention to impressions received at the time, or revived through the medium of other faculties, to be presently considered. Attention would be useless, unless the notices it conveys were perceived by the sentient principle; and without it, it would be impossible to form a judgment of the relation subsisting between different subjects; and of the harmony, mutual dependence, and connexion of the several objects of knowledge.

Thus then, perception may be considered as analogous with the function of *nutrition;* it appropriates the impressions which attention has con-

veyed, and converts them to the purposes of the immaterial thinking principle; and for this end it pervades every department, and influences every operation of mind; and it requires a more strenuous and energetic exertion than the faculty of attention; since to elaborate thought and feeling are higher efforts, than the mere collection of the materials from which they are to be created. It is, for the most part, an *active* principle; for although perception may be produced involuntarily, yet the idea excited by it will be *feeble* and *indistinct;* and it will be possessed of the opposite qualities, only in proportion to the degree of attention which may have been bestowed upon it; and, exactly in the same ratio, will it be productive of effect upon the mind; for the faculty of perception will be of littl eavail, unless the minute properties of the impressions which occasion it be distinctly, separately, and conjointly noticed.

The ultimate object of *perception* is the harmony and propriety of thought, of feeling, and of action; for no sooner is an impression perceived, than it excites corresponding emotion, and gives rise to a certain degree of activity, which enables the mind to embrace the motive, the relation, the general bearing, and final probable result of the impression perceived, and of the subsequent associated action. It is then a most important principle, and it will be augmented and improved by the delicacy and perfection of tact of the senses, through which impressions are conveyed;

by the aid of judgment, which weighs in its balances the character of the perceptions excited; and by the help of conscience, which affords from religious grounds the only sure principles for conduct, the only infallible test of its morality. In order to ensure the accuracy of perception, it is necessary that it should be vivid, full, deep, and comprehensive; that it should be accompanied with a corresponding excitement of the brain; that it should comprise all the different views of a subject, connect its various relations, and embrace it as a whole, by combining into one view, the several parts of which it is composed.

In children this faculty is often found too *obtuse;* they are possessed of what is termed a *dull perception;* that is,—they perceive an object only by a small number of phases, and consequently form imperfect ideas of its nature and properties. It will often happen that this obscure and undefined representation of things, arises from original deficiency: but much more frequently it is the result of neglected education, and of a failure in developing the power of attention to impressions which have been made upon the sentient organ. On the contrary, although originating in the self-same cause, it will be sometimes found that perception is inaccurate from being *too quick;* the individual does not give himself sufficient time to take in *all* the properties of an object, or *all* the points of an argument, but rests satisfied with eagerly grasping a very few, and imagining the rest, so as to obtain only a defective and often

erroneous impression, producing a corresponding incorrect movement of perception in the brain.

Perception may likewise become morbidly *acute:* those impressions, which in a perfectly constituted individual, should have passed unheeded, or should have been most slightly noticed, and then immediately consigned to oblivion by the award of *common sense,* are attended to with the most tormenting accuracy; are dwelt upon in every conceivable point of view; are treasured up in the memory; and revived with all the ingenuity of self-torture. Such individuals provide miseries for themselves: they are irritable, unjust to others; and insensible to, or at the least incapable of, enjoying the blessings of Providence with which they are surrounded; they are carried away by prejudice; and form opinions frequently of a lasting character, and of a most erroneous complexion, solely because they allow themselves to become the sport of morbidly acute perception, and do not *allow* time to take general and comprehensive views.

Accordingly as the perception may have been distinct, so will the judgment be accurate; in proportion as it has been vivid, and at the same time comprehensive, so will be the power of *selection,* and the development of *literary taste;* based indeed upon the faculty of *individual association,* and yet acknowledging one common standard,—viz: that which the *majority* of equally well-informed individuals will agree to consider as beautiful and excellent.

The great object of the parent in developing this faculty will be *exercise*, graduated according to its original power, and proportioned to the acquirements of the individual. The constant aim of these exercises, will be to enforce the necessity for obtaining accurate and comprehensive ideas of things; and not to rest satisfied with vague notions. For this purpose, all the energies of the mind are to be excited to receive and attend to the perception; not to contemplate the object at a distance, but to place it in immediate contact with the thinking organ, and to view it in every possible change of form, and variety of situation; and thus, clear and patient investigation will arouse and quicken the dull, detain the too sensitive, and soften and correct the morbidly acute perception.

CHAP. VII.

ON REASON—IT IS THE PECULIAR ATTRIBUTE OF MAN —IN WHAT IT CONSISTS—ITS USES—STATE OF THIS FACULTY DURING SLEEP—CONDITION OF MAN AS A SOCIAL AND RELIGIOUS CREATURE IN REGARD TO HIS REASONING FACULTIES—THE INFLUENCE OF EVIL PROPENSITY UPON HIM—AND THE CONCLUSIONS TO BE DRAWN FROM THE PRECEDING CONSIDERATIONS.

IV. *Reason.*

THERE is, however, another form of mental manifestation, which is peculiar to man. In common with the animals around him, he attends to and perceives external objects; but he *does more;* he *reasons* upon the results thus obtained. Having collected a certain number of data, he withdraws his attention from exterior objects, closes the avenues of external perception, abstracts his thoughts from a constantly varied succession of images, and fixes them upon himself. He revolves the operation of his own mind—estimates the judgments he has formed—yields himself to the power of conscience—considers his inclinations—analyses his perceptions—associates his ideas—estimates their relative influence—recollects what he has learned—appropriates that

which he admires, and dismisses that which he disapproves. The power of reasoning teaches him that this is not his final state of existence, leads him to inquire into that futurity of which he possesses a certain indestructible consciousness—places him in connexion with a supreme Being, the author and governor of his creatures —leads him to search into the attributes of Divinity, to seek an acquaintance with the revelation of his will, and to learn obedience to his commands. These are the great attributes of reason, the distinguishing property of man, and at once the evidence of his high original, as of his future destiny. It is this which constitutes him a rational, an accountable, a religious animal; it is this which enables him to rise on the wings of thought; to carry his contemplations far beyond the present scenes; to abstract his attention from his bodily and social wants; to soar through infinite space, and identify himself with all places, persons, things, and periods; to act as in the immediate presence of the Most High, and to be animated by the hopes and prospects of eternity; or to live regardless of a blissful futurity, and yield himself to the dominion of depraved inclination, wild ungovernable passion, and that alienation from God and all that is good, which too sadly characterize his present state.

It will be desirable also in this place to remark on the activity of the mind during *sleep*, as a proof how greatly all its manifestations, and

especially those which we have just enumerated, are influenced by its union with mortality, by its imprisonment in that beautiful and exquisitely adapted, but still material organization, so little consistent with its large and illimitable desires and hopes, joys and fears, its aspirations after immortality. Almost every one is conscious of the intense suffering he has experienced during sleep, in fact, mental agony much greater than would have been felt from similar causes during a waking period; the memory of individuals long since gone has been recalled with a fidelity and accuracy, and presented with a fervour of feeling far greater than would have been exhibited under ordinary circumstances; the pleasing illusion of joys which are past, or which are only now in prospect, has been marked with a vividness of impression, which has rendered the moment of waking more desolate, more dreary, more keenly subject to the bitterness of disappointment; ten thousand associations are formed in inconceivable rapidity of succession; and if there be a something fantastic in the grouping of the imagery connected with these associations; nay, more, if they be sometimes ridiculous, incoherent, and irrational, this is easily accounted for on the condition of the *organ of mind;* no longer its *obedient* servant, but under the influence of that peculiar physical state, which veils its faculties, and removes it from all its ordinary laws of action. For this reason, in sound sleep, we are altogether unconscious of what is passing within or without;

we cannot attend to, or measure the operations of our own minds; but if we take the instant of returning consciousness, the precise period of wakening from slumber, the *simple actual moment* which elapses between the knocking of a servant at the door of our chamber, and that of thoroughly rousing from sleep, we shall be able to form some estimate of the immeasurable rapidity of thought when disencumbered from its material organ, by the long dream of successive and often coherent circumstances, which will be passed through in this infinitesimal portion of time. It is unnecessary to strengthen the argument by recurring to the phenomena of somnambulism, since enough has been already adduced to warrant the inference, that if during the hours devoted to the *repose* of the sentient organ, the immaterial principle may become the subject of the highest joy or deepest woe; if it may be most powerfully affected by the *recollection* of past scenes, and all the *associations* with which they are connected; if its *attention* may be excited, and its *feelings* deeply involved by these associated images; if such manifestations of mind, be characterized by a degree of intensity unknown to the state of wakefulness; and finally, if the rapidity of mental operation shall appear to be so much greater during sleep; why surely, the operations of mind *must* be clogged, not facilitated by its union with the body; and when separated from it, it *must* be capable of an infinitely higher reach of understanding, perception,

memory, feeling, association, in short, of all its highest attributes.

All these peculiarities of mind tend to shew that man is born into the world with inclinations, and predispositions, which are independent of instinct and organisation on the one hand, and of experience on the other. For while we find his instincts few and feeble, compared with many of the inferior animals; and while with the most *perfect organisation,* he is the *most helpless,* the *most dependent being,* we also observe very early in his career, the distant streaks of dawning reason; we also find him gifted with a superadded principle, which more than compensates for his animal deficiencies, and which soon develops its influence in those dispositions which are called the character of infancy. It is unnecessary to prove that these *dispositions* are not depending upon *experience,* because they are anterior to it, and therefore cannot arise from it.

But if, *independently* of these sources of the primitive intellectual manifestations, there really exist certain inclinations and predispositions which characterize its actions, it is absurd to speak of the human mind as a waste which requires culture, and in which *any* seed may be sown and developed, according to the pleasure of the instructor: it is absurd to speak of it as a piece of blank paper, on which *any* characters may be impressed; it is absurd to designate it as capable of being formed and moulded into *any* shape and

figure. Far be it from us to undervalue the advantages, or the efforts of *education:* it is most important, but it is not omnipotent; it *may* modify character, but it cannot alone communicate it; it *may* sow the seed, and water it assiduously, but it cannot ensure its germination or its arrival at maturity; it *may* use its utmost effort to eradicate the weeds as they shew themselves, but it cannot prevent their re-production; the germ of *good and evil propensity* exists, and exerts its counteracting influence; and however lamentable the confession, it is not the less undeniable, that the latter greatly preponderates. The turbulence of passion, the gloom of selfishness, the vehemence of anger, the rage of jealousy, and a hideous groupe of unhallowed desires, and the utter feebleness of any counteracting principles—the natural ease with which the former are exhibited in full activity, and the difficulty and slowness of progress by which good principles are implanted, and good habits are wrought out; the great aptitude for all that should be most anxiously avoided, and the indisposition towards all that should be most sedulously cultivated, all shew the preponderating influence of selfish propensity —an influence which, coupled with that self-esteem which is so prominently manifest in the human mind, must bias very materially our judgment of *good and evil,* and thus lead to a constantly operative source of error and obliquity. Observation also lends its aid in confirmation of

the argument; for it will be found that this propensity cleaves to us throughout life, and distorts our views, clouds our perceptions, gives a tinge to our opinions, and characterizes their results. We call evil good, and good evil; and though we may not say with the great apostate angel, "Evil, be thou my good," in so many words, yet our conduct and choice will too often be a comment upon this principle, and this should lead us to suspect that *they* may be governed by a similar motive, viz. rebellion to the Majesty of Heaven.

Such being the facts which are before us, and such the reasoning upon them, we next inquire, how it comes to pass that this is the case; and without any curious speculations on the origin of evil, we refer to the pages of inspiration, and we find just so much as it hath pleased an all-wise, all-bountiful, just, and merciful Creator to *reveal;* we are taught that man was created in the image of God—in a state of uprightness, purity, and happiness; that he fell from this state by disobedience, and forfeited all title to *His* favour; that he is now far gone from original righteousness; that the thoughts of his heart are evil; that he is subject to a variety of ills and privations, the consequences of his fall; and that *the Almighty* has provided a way of reconciliation between himself and his offending creatures, through the sacrifice of his Son, upon condition of their believing in him, and yielding obedience

to His commands; and all these circumstances involving conclusions which should form the principles of moral education, and which will therefore be developed in a future part of this work; though it was impossible to omit altogether the explanation of phenomena, which we had been detailing, and to the correct understanding of which reason was altogether inadequate.

CHAP. VIII.

ON REFLECTION—ITS IMPORTANCE—ITS NATURE AND PROPERTIES—ITS PECULIAR OFFICES—HOW DISTINGUISHED FROM IMAGINATION—IT IS SLOWLY DEVELOPED—MATURED BY AGE, CULTURE, AND OBSERVATION—ITS PRINCIPAL USE.

V. *Reflection.*

As a corollary from conclusions which have been already drawn from reasoning and analysis, and from what experience and observation daily teach us, we infer that the highest pleasures of that rational creature—man, ought to arise from intellectual pursuits; since it is these which constitute his generic character, which he pre-eminently possesses, and which are here only in a state of preparation for full expansion in a future world, where evil shall be unknown; and where the material veil, which now invests the mind, shall be removed, and all its manifestations shall be inconceivably heightened and improved. The slightest consideration of his nature will shew, that man was never destined to procure his pleasures from animal gratifications; since his *individual power* is not adequate to obtain them for himself; since their indulgence is an offence and

injury to that *social compact*, upon the continuance and entireness of which he is dependent for his existence; since he has been provided with reason and intelligence to controul those passions and desires, from which animal gratifications arise; and since from this *very controul* will originate one of his purest pleasures. There is then a great source of delight to the good man in communing with his own mind, and this communion constitutes that intellectual manifestation which has been termed Reflection.

Reflection is that faculty by which man *rests* upon an object which has been vividly and accurately perceived, and by which he considers its *properties*. But it is more; it is that by which he estimates *the value* of the *knowledge* thus acquired, and ascertains the relative connexion, mutual dependence, associated influence, and remote bearing of the qualities of objects so presented to the mind. It is the faculty by which he forms these conclusions into so many resting places, from which he may be enabled, by inductive reasoning, to rectify his thoughts, mature his actions, and enlighten his determinations. Deprived of reflection, the individual would act upon the stimulus of *occasion;* his thoughts would assume the shape and form of the *immediate perception;* and his determinations would result from the impression of *sensation*, and be its necessary consequence. The voice of *feeling* and of *passion* would alone be heard; and the creature of temporary excitement would be hurried into follies

and inconsistencies, if not into more serious errors and vices, which would lay the foundation for after sorrow, regret, repentance, if not remorse.

The absence of reflection constitutes the heedless, thoughtless individual, whose views extend not beyond the limited events of *to-day*, and who never contemplates future contingencies; he, over whom the *present* mainly exerts its power, and who never realizes *to-morrow* with all its events, and their manifold results. Reflection, on the contrary, is the equitable judge, which not only summons its witnesses and examines their evidence as to *matters of fact*, but inquires into the qualities of actions, estimates the motives which inspired them, the circumstances which exert a controul over them, and the final results to which they lead, and thus forms its decision; passing generally a much more enlightened and impartial verdict, than would have resulted from a trial by jury, with all its accumulated mass of *ignorance*, *obstinacy*, *perverseness*, and *prejudice*: not but that these very qualities operate unfavourably in the individual, and actually oppose the formation of a sound judgment; but they do not exist in the same degree, nor is their influence so extensive: they form, however, obstacles which it is necessary to remove, in order to the complete exercise of reflection; and are therefore so many beacons to excite the alarm, and guide the conduct of the instructor.

Again, reflection broods over ideas, renders

them fruitful, and multiplies them. It is by the aid of this principle, that new ideas, or novel combinations and associations are formed. A great part of life should be devoted to the acquisition of knowledge; but this having been received into the mind, and incorporated with it, reflection elaborates from it fresh thoughts; or clothes them with a novel garb, according to the peculiar views of the individual; or associates them in other forms; or finds out new applications for the old principles with which they stand connected. It does not *communicate* the vital principle of thought; but it develops it, and exhibits its manifestations. It is not thought itself; it is not judgment; but it is that process by which the former is rendered available for the production of the latter. For this purpose, it constantly employs the agency of memory, whose principal use indeed, is to be always subservient to this faculty; to retain and reproduce, when required, those notices which it employs, and which form the material groundwork for its decisions.

Reflection is very distinct from imagination. At first sight, there may seem to be a great degree of resemblance, because each rests principally on the power of association. It will be seen, however, that there is this principal difference,—that while reflection exerts its agency upon the positive qualities of objects presented to the mind, imagination operates almost exclusively upon *unknown properties*, of which it forms

an ideal picture, fancied images, and unreal representations, according to its own peculiar mood. The two are not only perfectly distinct in their design, but even opposed in their result; since they in whom the faculty of imagination predominates, do not easily form a judgment on the sober realities of reflected truth; are often led away by a lively fancy, from the consideration of the *just* relation of ideas, to some distant, generally inconsequent, and often incongruous association; and do not allow themselves sufficient opportunities for estimating the probable effects resulting from the comparison of these relations.

It must be manifest, how impossible it is, that this principle should arrive at its highest state of perfection *at once*, or even in a short time. It is essentially progressive: scarcely cognizable in the elastic hours of infancy, it is slowly developed in after life, and is augmented in value by *maturity of age*, by *moral culture*, and by *habits of deep and minute observation*. The great advantage arising from maturity, is from its store of well selected facts and opinions; and from the frequent opportunities which will have been afforded for correcting the judgment, as well by the discovery of its former errors, as by the verification of its earlier decisions. Hence the importance of furnishing an equivalent for the maturity of age, by the development of this faculty, by its constant exercise, and by daily teaching the young to think, to reason, to reflect on all they learn, and all they do. And since reflection is principally em-

ployed upon a moral estimate of persons and things, and their ethical relations; so it is of the first consequence to store the mind with the grand principles of moral duty; and above all to lead it to be attentive to its own actions; to allow nothing to happen, as it were by chance, or instinctively; but always to induce it to refer to the mainspring and motive of conduct: for it is only by so doing, that reflection can be useful in comparing what actually *is*, with what ought to be.

To supply the mind with a fund of *knowledge*, applicable to the daily purposes of life; to teach it to yield to the *force of truth*, and to submit its most cherished *predilections*, and its most established *convictions* to the pure and holy influence of the divine law; to obviate the interference of passion, which might cloud the perception, and pervert the judgment of things; and lastly, to destroy the monster prejudice, and supply its tyrant sway, by the mild government of reason and religion; these are the principal objects to be kept in view by the instructor.

CHAP. IX.

ON MEMORY—IT IS EITHER ACTIVE OR PASSIVE—VOLUNTARY OR FORTUITOUS—DEPENDING UPON ASSOCIATION—INFLUENCE OF INVOLUNTARY MEMORY—RECOLLECTION—ITS EMPLOYMENT—IT PRESERVES IMAGES WHICH HAVE BEEN STORED IN THE MIND BY THE FACULTIES OF ATTENTION AND REFLECTION—IT HAS ALSO A TORMENTING AGENCY—CONSEQUENCES OF THIS PROPERTY—CIRCUMSTANCES FAVOURABLE TO ITS DEVELOPMENT, AND TO THE ART OF INCREASING ITS POWER.

VI. *Memory.*

THIS extraordinary faculty is either active or passive, voluntary or fortuitous: it is the former in *recollection:* it is the latter in the *involuntary presenting* and reproduction of images, whose *recollection* has long since faded from our view, and whose memory still clings to some distant association, the connexion with which is not often perceived, and whose dependence it is frequently difficult, and sometimes impossible to trace. An attentive observer of the operations of his own mind will readily distinguish this varied action of the same faculty: he will frequently endeavour to recollect some circumstance, event, opinion, sentiment, &c.; for this purpose, he will excite

the intellectual organ; he will sedulously try to remember any of the *associated impressions* with which the one he is in quest of, might possibly stand connected, in the hope that a similar train of thought being once awakened, the lost idea may be discovered in the group; yet all this in vain; whereas presently, when his thoughts are no longer directed after it, it will be involuntarily produced.

This simple fact of every day occurrence well illustrates the two actions of this remarkable faculty. Both are in all probability depending upon the same law of association; the difference consisting only in this,—that in the one case, there is a consciousness of its resulting from such a principle, though the connecting links cannot be perceived; while in the other instance, the process is carried on unconsciously, and without a direct reference to the influence of association; though it is as clear that it *may exist* without being perceived at all, as that its *existence* may be discovered while its action remains concealed. The involuntary presentation of images to the mind, is often a most serious evil; not only because they revive painful impressions, or those which a good man ever wishes to discard; but because they distract the attention from the immediate object of pursuit, arouse the feelings, harass the mind, and render it *unfit* for the beneficial operation of memory.

The influence of this involuntary memory is exerted principally upon those ill regulated minds,

which have not been subdued by habits of consistent thought; but which have been permitted to run wild, to think without order, to remember without arrangement or precision; to live, in fact, without an object; to indulge in reverie, and to become the sport of any wind that blows; to have their impressions bound together only by a rope of sand which the first wave of emotion would crumble into atoms. With such individuals, the productions of memory are commonly faithless portraits of the image which they profess to recall; for the original impressions having been only faintly perceived, and most loosely associated, they have often possessed an erroneous character in the first instance, or have been influenced in their properties by the associations with which they have been illogically connected. And as much of the conduct of life depends upon the power of reviewing the faithful records of memory, it is of the greatest importance, that this faculty should be subordinated to the will; and that its involuntary operations should be produced, only when its *voluntary office fails, and in obedience to its behests.* As with regard to the faculty of attention, so also with respect to involuntary memory; uncontrouled thoughts, disjointed ideas, dissociated images, or morbidly concatenated impressions, often indicate a state of the system bordering on mental alienation; and should always demand particular attention to the physical state of the brain. The most effectual means of obviating these results from the

fainter to the deeper shades, will be, by the cultivation and employment of the voluntary faculty.

By that form of memory which we term *recollection*, we are capable of recalling ideas which have been formerly produced, although the attention may not have been directed to them for a long time. Generally, this will be effected in the same order in which the impressions were originally perceived; for in a mind at all accustomed to system and arrangement, so powerful will be the bond of association by which they are united, that the revival of one idea, will serve to resuscitate a long train with which it originally stood connected; and to produce a series of recalled impressions almost as vivid, and often more accurate, than when originally perceived; and as the records of memory, they stand undisguised by the glow and colouring, which they had at first received from the passions, emotions, and enthusiasm of the moment. Without memory, the acquisition of knowledge would be of no farther value, than the immediate gratification attending its pursuit; whereas, by means of this faculty, the recollections of past years may be renewed; the impressions arising from former pursuits may be revived; and the individual may be thus taught to avoid consequences, he ought to deprecate; or he may be strengthened in the pursuit of what is right, and in his conflict with present difficulties, which he knows are not insurmountable, because they have been conquered before. While such is the use of this faculty in action, it

is a source of great and unmingled pleasure to the literary character, enabling him to enjoy over again, and even more than enjoy the mellowed influence of impressions formerly received. Nor is this the only, or perhaps even the principal source of the pleasure to be derived from its employment; for as a social faculty, it is of primary importance in enabling man to recollect the person, the expressions, the words, the mode and habits of thought, of those friends who are removed from him by space or other circumstances, or who have been withdrawn from him by death, but whose words and feelings it is most useful for him to recall:

> " Still o'er these scenes my memory wakes,
> " And fondly broods with miser care;
> " Time but th' impression stronger makes,
> " As streams their channels deeper wear;"
>
> BURNS.

still seeks the re-enjoyment of the past, anxiously desires the continuance of its influence, and cheerfully anticipates the future.

Memory preserves not only the original portraits which have been received by *attention*, but also those which have been obtained by the phenomena of reflection; those internal impressions, which have been wrought out of materials previously obtained. Thus the memory is destined to the conservation of ideas, as well as to the reproduction of our best feelings and affections; to

soften our sorrows, and place us in the society of those long lost: thus too, it is not always submitted to the will; we cannot invariably remember all that we wish to do; and on the contrary, recollection is often awakened by the slightest, and apparently the most inconsequent causes. But it is also a source of *torment*. Memory too faithfully pourtrays what we are most anxious to forget; or produces recollected impressions, which are associated with some of the most exquisitely painful moments of our existence. In the latter case, we live over again scenes of the greatest agony, and with the ingenuity of self-torture, we encourage and dwell upon these reminiscences; we add to the usual power of memory all the acuteness and intensity which it can derive from voluntary exertion; and which is still more extraordinary, we can feel a secret pleasure in so doing: so strange a being is man, and such his aptitude for sensation, that the luxury of sorrow is indulged, the recollection of his keenest sufferings is fostered and heightened, by every aid which can be obtained from associated impression.

There are, on the contrary, some circumstances of thought and action which we would rejoice to obliterate from our view, but which involuntary memory continues to present to the mind: the image of those whom we have injured; the recollection of our follies, vices, and crimes; the memory of our errors; the perverse consistency with which we have maintained them, and their

influence upon the minds of others; the thousand instances in which we have deviated from the path of rectitude, and gone astray from the law of God; neglected opportunities of usefulness to others, or of improvement to ourselves; mispent hours, perverted talents, abused affections, and other multiplied forms of delinquency, are obtruded upon the mind, and fill it with images of remorse. Happy, indeed, are they, who thus possessing the sins of their youth, are enabled, by Divine assistance, to exchange self-torturing remorse for genuine sorrow and repentance; who are led by this principle to seek forgiveness from Him who alone can give peace, who is abundant in mercy, who waits to be gracious, and rejoices to blot out the sins of those who believe in Him, as a cloud, and as a thick cloud their transgressions. Happy they, who learn from the uneasy influence of this principle, that man is not upright, and that he never can be happy, unless he has some way of atonement; and who are led by this knowledge to seek an interest in the proffered sacrifice! Happy they, who from this acquaintance with the constitution of their nature, do actually feel how impossible is an approach to a state of perfection, and who are thence driven to seek strength from Him who alone can impart it. Happy they, who reflecting upon the influence of this property of mind in a future world of woe, and upon the inconceivable misery it must entail from contrasting the wretched choice that has been made, with the happiness which was once

placed within their grasp, and which they have voluntarily thrown away; shall have been driven to lay hold of the hope set before them; to fly for refuge from their own recollections to the offers of mercy and reconciliation, through an interest in the sacrifice of Christ! Let the parent and instructor avail themselves of this important property of mind to set before their pupils the beauty of virtue, the misery of vice, the advantages of piety, the wretchedness of sin; and let it afford a stimulus to good conduct, from the delight it may yield on the one hand, and the utter misery to which it will inevitably lead on the other. Let it also be a primary object to store the memory with images of good; with moral principles which, when reproduced in after life, will lead the individual in the right way, and prove the fruitful source of rectitude of action, while they will also form a fund of intellectual delight. Thus, every part even of intellectual education may, and ought to be made subservient to the everlasting interests of man, to his moral welfare here, and his highest prospects for futurity.

It will be only farther necessary to remark of this faculty, that it is much more easily exercised upon connected thought, than upon loosely associated, or disjointed ideas. This arises from that principle of association in which the very life of memory consists, and whose influence every one has experienced in the facility with which a mathematical demonstration could be imprinted

upon the memory, merely because every successive development of the proposition was grounded upon that which had preceded it, or upon some acknowledged datum. The increased energy afforded to recollection by means of a diagram, will also well illustrate the influence of material objects in assisting the operations of memory; and displays the advantage in education of instilling, where it is possible, not abstract notions, but principles connected with the philosophy of real life; and so readily tangible, as to be associated with some visible external circumstances. The wise parent will most gladly avail herself of these several helps to instruction; and aware of the importance of memory to her success, she will not think that time ill-bestowed which is devoted to the development of this faculty. Much may be accomplished by exercise, towards strengthening this property; but on the principles above mentioned, it is always to be preferred that it should be employed upon ideas, not merely words; that it should be engaged upon that which it is capable of comprehending, rather than upon simple repetition. The latter is too mechanical; and however the brain, as the organ of memory, *may* be strengthened by mere exercise, it must be confessed that it will be much more effectually energized by employing that peculiar stimulus which is suited to its nature, and congenial with its office; while it will also acquire a much greater degree of power, by the reflex operation upon it, of the immaterial principle. Thus the

employment of memory upon long pieces of which the child does not understand a syllable, will do but little good; while engaging it upon that which is within the reach of its understanding, which will give it ideas, and furnish it with principles; will augment the power of the faculty, while it forms the character. Mathematical demonstrations have been alluded to, and they are peculiarly useful, not only as exercises for this faculty, and as teaching the value of connected reasoning, but as communicating habits of correct thinking, enlarging the views, shewing the real powers of argument, and enabling the young to detect illogical or inconsequent conclusions from fallacious or insufficient data. A child should be always treated as a rational being, not as an automaton; and there will be very little hope of the beneficial influence of instruction communicated upon the latter principle. A certain proportion of knowledge may indeed be driven into the mind, by the same process as that with which bears or dogs are taught to dance; and it may answer very well for a similar purpose, viz. to exhibit for the amusement, and excite the wonder of the idle and the ignorant; but "cui bono?" for what is it available? It is useless beyond this immediate object; and we grasp a puppet instead of a rational being—prepared, indeed, to perform its part of silly emptiness, to pass through life unnoticed and unknown, and to glide away from existence, forgotten and not regretted.

CHAP. X.

ON IMAGINATION—DIFFERENCE BETWEEN IT AND THE COMBINED AGENCY OF MEMORY AND REFLECTION—ITS GENERAL CHARACTERS—NECESSITY FOR ITS SUBMISSION TO THE JUDGMENT—ITS INFLUENCE UPON THE MENTAL MANIFESTATIONS—ITS PRACTICAL ERRORS—ITS EVIL TENDENCY—ITS ILLUSIONS—PREJUDICE—SUPERSTITION—ITS PECULIAR INFLUENCE ON THE FEMALE MIND—ITS USES—THE PRINCIPAL OCCASIONS FOR ITS CULTIVATION—INFLUENCE OF RELIGIOUS NOVELS.

VII. *Imagination.*

The influence of imagination might almost seem to resemble that which would be produced by the combined agency of memory and reflection: the one preserving, the other vivifying, multiplying, and uniting afresh the several ideas, which have been the object of their particular attention.

But there will be found to be this difference;—that while *memory* is conversant with positive facts and reasoning, and is materially assisted by its connexion with external objects, and by order, and method, and arrangement in receiving and appropriating its stores; and while *reflection* produces new combinations from the ideas which it has received, and the associations of which they are susceptible: *imagination* disdains the incum-

brance of thought, fettered with order and system and regularity: it leaves behind it the beaten track of facts and experience; it despises the slow process of working out its conclusions, or even of forming its associations upon any regular principle; it soars above the duller efforts of reason and of the understanding; it sets no value upon the assistance of material objects; it makes a virtue of escaping from the sober rules of substantial argument; it admits no principle of combination, but that of its own fanciful connection or ideal resemblance; and it essentially consists in the power of representing objects such as they *might exist*, or in following trains of reasoning such as *might be produced*. These characteristics are peculiar to itself; and shew, at once, that it is in its very nature an inventive faculty; that it lives, and breathes, and luxuriates in an atmosphere of its own creation; and by means which it enjoys, *not* in common with any other mental manifestation, but which are peculiarly its own. Its activity is truly astonishing; and there appears to be no bounds to the reach of its influence; since its aspirations are without limit; and since it acknowledges no rules or laws by which its operations may be controuled or directed. Such a faculty, it is manifest, must be dangerous to its possessor; it *may* be the source of great delight; it *may* add to the wit, and fancy, and fertility of expression; but it also leads its votary, or its victim, into an unreal world; produces a distaste for the sober realities

of life; and beckons it astray from the surest guides of conduct.

It is then clear, that unless imagination be controuled and regulated by some steady principle, it will prove a very imperfect and erroneous directrix, and will frequently lead to obliquity of action: while, on the contrary, if held in proper subjection to the judgment, it will become an ornament to its possessor, and a source of very considerable pleasure. It is always a veritable misfortune, when the mind is governed by creations of its own, not by things as they actually are; since it is constantly enticed away from truth, by the meteoric glare with which the imagination has invested some distant and ideal existence, and which is finally dissipated just as it appears to be within the grasp, leaving the wanderer to extricate himself from the gloom of midnight desertion, without a single ray to direct his path. This tendency is particularly exhibited in the influence of this faculty upon the amount of our fears and hopes, as well as in estimating the probability of future joys and sorrows. A sober summing up of probabilities does not satisfy it; and the mind subjugated to its sway, becomes the sport of idle tremors, or extravagant expectations. Accordingly as the brain may have been roused by excitement, or enfeebled by any depressing cause, so will the prospects of to-morrow be enlivened by the glowing tints of hope, or characterized by the sombre hue of uncertainty, in which the absence of light is just enough to

give countenance to fear; because there is an inability to ascertain the real causes of disquietude, and therefore imagination pictures them in every fantastic and unsightly form. In the one case, the imaginative look forward, and perceiving nothing to thwart their inclinations or oppose their designs, heedlessly pass onward, till they fall into some unperceived danger, and regret too late their precipitation. In the other, they are left to grope their darkling way, until paralysed by terror, they have neither strength, nor energy of mind sufficient, singly and simply to pursue an object they can no longer perceive.

But this faculty also leads the individual to form a false estimate of mankind; he sees them through the medium of fancy, and the portrait thus drawn of their character, induces him to invest them with more pleasing attributes than they really possess; or to deny them the actual influence of any single valuable trait. By far the more general is the former error, in which with true confiding weakness, we contemplate the world as containing all that is amiable, benevolent, and good: and on the other hand, we look upon it with painful suspicion, and we contemplate all around us, as influenced by the coldest selfishness, unfeeling interest, and the most malignant passions. And since neither of these views is entirely correct, we may often, if we yield ourselves to the influence of this principle, become the dupes of our unworthy confidence on the one hand, or of ungrounded suspicion on the other.

The imagination is also a fruitful source of evil; and betrays the fearful corruption of human nature; many a crime which has not been developed in action for want of opportunity, has been entertained, brooded over, and perpetrated in imagination; the thoughts of man's heart are evil, and that continually. Even when employed upon subjects of high importance, its results are not to be depended upon; since it is apt to substitute its own fancies, for that which has been clearly revealed; it endeavours too curiously to pry into the councils of the Almighty, and seeks by its feeble wanderings to supply that which Omniscience has thought fit to conceal; as if the glimmering of a phosphorescent insect, could supply the light of that magnificent orb of day, in which the scintillations of the former are entirely lost.

This faculty is subject to a variety of illusions which it would be endless to specify, and almost impossible to particularize. But when once it has usurped its power over the mind, there is no possibility of saying, "thus far shalt thou go, and no farther." Creation after creation of its own will be produced, and invested with the imposing attributes of truth; the mind will be deceived into obedience, by the semblance of reality, and will as firmly believe its results, as if they were the consequence of deliberate certainty. And so powerful is this influence, that it will supersede that of the judgment: hence the impossibility of reasoning away these hallucinations

when once formed; hence the frequency and force with which they become motives to action; and the ungovernable impulse with which they involve all the mental manifestations in their train.

From this sinister influence, it is evident how important is the part of imagination in the production of prejudice, that canker-worm of the soul which slowly gnaws at its very centre, and destroys all its opening beauties; that strangling ivy, which entwines around its manifestations, prevents its growth, and finally impairs its vitality. Prejudice mainly depends upon that property of imagination, by which it estimates the qualities of things, not as they really are, but as it would have them to be, in order to concur with some preconceived views and feelings.

It is again the principal prop of superstition in every shape; for this arises from some fancied images of fear, the nature of which the mind will not be at the trouble of investigating and comparing with what it actually knows of the revealed will of Heaven. Thus ignorant people are generally superstitious; every hamlet has its legend of fear: every glade is peopled with genii of different and imaginative properties; the crying of the coming storm, the lurid glare of the lightnings, and the rolling thunder are shriekings of the spirit of the tempest, and indications of its anger. To the same cause are to be ascribed the histories of the several varieties of fairies, and their supposed influence on human actions,

as well as the thousand superstitious observances to appease their anger, or conciliate their good offices. And it is curious to remark, that these firm beliefs of superstition are peculiar to a state of ignorance, and gradually vanish before the diffusion of knowledge, and of the light of christianity; because these at once develop and inform the understanding, and subjugate the fancy to its government; while by shewing the only real objects for fear, they teach man to blush for his weakness and his folly. Ignorance, and the absence of real religion, will always foster a principle of superstition, which will as certainly give way to the opposite sources of thought and action.

A lively imagination is more particularly the attribute of the female mind, arising partly from that mobility and susceptibility of the nervous system with which nature has endowed it, and partly from the influence of *female* education which is often admirably calculated to develop this faculty to the exclusion of those which ought to be its counter agents. While we have been compelled to say much against its uncontrouled influence, we must also add, that imagination is the source of many pleasing manifestations; and intimately connected with the performance of many important duties. It is highly embellished by that genuine feeling by which the female mind is so eminently characterized; it is the incentive to many an office of real self-denying benevolence; it gives an astonishing interest to

the duties of the several relations; it communicates a zest to the finer feelings of humanity; it proves a harmless source of gratification when indulged within proper limits; it diversifies existence with a variety of new and pleasing changes and modifications, which really add to the satisfaction of its possessor, while they augment her own happiness, and enlarge the sphere of her usefulness.

It is then one of the good gifts of God; which admits of being usefully engaged, but which is liable to abuse, and partakes of the general proneness of human nature to that which is evil. We have no quarrel with the faculty itself, but with its perversion; and it is commonly so readily developed, of such rapid growth, so eager of pursuit, and engrosses the attention so greatly, that the principal object of the parent's attention will unquestionably be, not to stimulate its influence, but to repress its wild luxuriance; and to furnish a barrier to its wanderings, in the increase and constant appeal from its allurements, to the decisions of reason and religion. There *may* be cases in which it will be desirable to cultivate the imagination; but in general, the object of care is to prune its vagrant shoots. In order to be safely exercised, it must in every case be regulated by the judgment; this alone can ensure its useful application; this alone can save its possessor from the dangers which have been pointed out, and from falling headlong over the precipice upon whose very brink he is conducted.

In conclusion, it is evident from what has been written above, that it is most important when the imagination is lively, to attend to the development of abstracted and connected reasoning, in order to subdue the growth of fancy; and that for this purpose, mathematical pursuits, an acquaintance with the fixed sciences, and all that will permanently attract the mind to the substantial realities of life will be invaluable. It will be also most clearly demonstrable, with how sparing a hand the young should be supplied with works of fiction and imagination generally, whether in prose or verse; since they all come under the ban of exciting this faculty and its attendant evils; not that we would entirely exclude their employment, but we would most sedulously guard against their frequent perusal, and against that greedy devouring of such works which is the common failing of the young and inexperienced. Especially do we object to that common form of imaginative reading, the religious novel, by whatever title it may be dignified or disguised; and we object to it as a bad vehicle for serious truth; and as calculated to produce an erroneous impression the more certainly, from its professed object, lulling suspicion, and disarming caution. This however, is not the place for entering at large upon a subject, which will hereafter come to be fully considered.

CHAP. XI.

ON CONSCIENCE—IT IS NOT A SIMPLE PRODUCT OF THE UNDERSTANDING — ITS NATURE — ITS OFFICES — IT FORMS A MORAL JUDGMENT OF ACTIONS, AND IS GOVERNED AND INSTRUCTED BY THE LAW OF GOD— IT DIRECTS THE CONDUCT, AND IS A GUIDE IN DIFFICULTIES — ITS DECISIONS ARE ALWAYS THE SAME, WITH THOSE WHO POSSESS A SIMILAR AMOUNT OF KNOWLEDGE—AN EVIL CONSCIENCE—A GOOD CONSCIENCE—A TENDER CONSCIENCE — CONVICTION ITS RESULT — CONSCIENCE IMPROVED BY KNOWLEDGE AND EXERCISE—HOW THIS IS TO BE ACCOMPLISHED AND PRESERVED—ITS SENSIBILITIES ARE TO BE ENCOURAGED, AND ITS SLIGHTER ADMONITIONS LISTENED TO — EVIL OF INATTENTION—GENERAL RESULTS—CONCLUSION.

VIII. *Conscience.*

This powerful principle, in common with those already considered, forms one of the manifestations of mind, which have been given to man by his Maker, and which are developed by time, reason, instruction, and religion. It is not a simple product of the understanding, since it cannot be acquired by study, and exists independently of it, and anterior to it. The first glow of shame, the earliest consciousness of having done wrong, may be traced almost as soon as the

infant's indistinct perception of the nature of right and wrong, and certainly long before it can have become generally acquainted with those immutable principles of truth, which in after life serve to govern and direct the conscience. As it cannot be acquired by study, so neither can it reach its highest state of perfection and purity without it; without that extensive acquaintance with the divine law and its holy requisitions on the one hand, and with the extent of the depravity of the human heart on the other, together with the frequent temptations by which it is assailed, and its liability to be overcome by them.

One of its principal offices is that of forming a moral judgment of actions; and this it can only accomplish in proportion as it is acquainted with the pure standard of right by which these actions are to be tried, even the law of God; and the fearful distance to which man has been removed from any possibility in his own strength, or indeed from any wish of complying with its demands. Such is the tendency of the human heart to evil, such its distaste for that which is good, and such its aversion from God, that its propensities are in favour of that which is wrong; and these would pervert the conscience as to the real nature of good and evil, if it were not aware of this liability to error, and of its proneness to be deceived; and if it did not keep watch over the secret springs of thought and action; if it did not avail itself of every means of enlarging its views, and of adding to its accumulation of facts for conducting the

operations of mind. Thus then the principle, though implanted by the Almighty Parent of good, admits of improvement, and of more and more extended application; and in proportion as it is enlarged and enlightened, so will the good man's conduct be more pure, and his judgment of things be more accurate.

Another of the offices of conscience is that of governing the conduct; and this it does as a consequence of that moral judgment which it has precedingly formed, but without the necessity for constantly recapitulating the grounds on which it has been produced. There is, however, nothing extraordinary in this property, since the mind uniformly observes the same process in determining the nature of objects, with whose distinguishing peculiarities it has been previously acquainted, and which, upon the recurrence of the same, or similar features, it invests with analogous attributes; and forms its idea of that one object, as compounded of all the separate ideas which it had originally obtained of the qualities of the body in question, so as to constitute a similar aggregate. For the same reason, conscience is a guide through all the perplexities and difficulties of life: laying aside the maxims of expediency, and acknowledging no other standard than the divine law, it finds a clue to direct it through all the labyrinths of feeling, passion, society, and prejudice; it pursues the even tenor of its way, and turns not to the right hand or to the left, refusing to listen to the voice of any

motive or principle which might distort the simplicity of its views.

Thus, then, the unsophisticated decisions of conscience are always the same among those who possess a similar degree of knowledge, the same power of discerning good from evil, and the same advantages of *revelation*. The latter is a very important circumstance; for it will be observed, that the agency of *natural* conscience is very different in its effects from that of the pure and holy principle which the influence of Christianity has fostered, a proof that it requires instruction. The same result will be obtained from considering the attributes with which the principle is invested, as when it is designated an *evil* conscience, a *good* conscience, a *tender* conscience. By the former term is intended rather the absence of conscience, which in itself is essentially good, and can never be changed in its nature, though it may cease to be obeyed. The latter phraseology implies that it is susceptible of improvement and refinement: and so it is; yet a *tender* conscience is not to be obtained by any process of human reasoning, by the possession of a superior degree of intelligence, by the faculty of nicer and more delicate association, or by the deliberate contrast and comparison of different modes and habits of thought and feeling, and adjusting these according to *philosophical* views of what is right, according to the fitness of things, the natural harmony and equilibrium of the senses and intellectual faculties, or by the wants of society: all these may be ac-

complished abstractedly from the power of conscience, which is a superadded principle—the soul's judgment of its own actions, according to the light which natural religion has imparted; but above all, according to the unerring principles of Divine Truth.

When the conscience is *tender*, the immediate consequence of an appeal to its decisions is *conviction*, the objects of which are the peculiar attributes of *virtue and vice*. Accordingly as any line of conduct which we have before us, or which we have pursued, may have been influenced by one or another of these principles; accordingly as our motives may have been pure and holy, or base, and selfish and wicked; and accordingly as our objects may have been good or evil, so will this *conviction* produce that testimony of a good conscience, which will strengthen us in the pursuit of good, and lead us with humble thankfulness to Him, by whose grace we may have been enabled to stand, and who has promised more strength according to our necessities; or, on the contrary, it will conduct to that uneasy state of mind, which occasions dissatisfaction in the first instance, and in its advancing stage the misery of regret, the anguish of remorse, the agony of guilt, the horrors of despair! Happy they in whom this conviction produces repentance, and holy sorrow, and a sincere turning to God, with a real desire to do his will; for *He* waiteth to be gracious, and will not be sought in vain by the genuine penitent.

A *tender conscience* is augmented by constant exercise; by the habit of attending to its slightest notices; by appealing, on all occasions, to its decisions, and by encouraging and cultivating its monitions!! In this way its delicacy of tact in discerning good from evil is developed; and the good man who lives in the constant fear of God, finds that its influence purifies his views, and that it becomes the centre and spring of moral truth, because it is the depository of the will of the Most High, and tries every thought, and feeling, and action, by its conformity or disconformity to this only standard. Thus, then, it is of great importance to develop tenderness of conscience; and this is to be accomplished, or at least attempted, so far as educational means will avail, by storing the mind with the divine principles which should regulate not only the conduct but the heart; and unfolding these principles in action —accustoming the child to trace their influence in his own mind, and to listen to their dictates as an act of duty in the first instance, and also as involving in their consequences peace, and happiness and holiness, or disquietude, misery and sin.

This appeal to principle should be made on *all* questions of right and wrong; for *here* there can be no trivial occasion; and it is of the first importance that the young should be induced *early* to attend to the operations of their own minds, and to listen to the feeblest whispering of that still small voice, which will form an unerring guide to

truth. The necessity of this will appear still more evidently from another property of conscience, which it possesses in common with many other mental manifestations, viz. that if it be not encouraged, and if its notices be not received and attended to, its sensibilities become obtuse, and it ceases to perceive at all its slighter admonitions; in fact, the individual is not aware of their existence; and such is the progress of evil, that after a time they are no longer excited by the contact of vice. And if such be the natural consequence, when its admonitions are only not attended to, how much more is this the case, when they are *resisted*, where there is a refusal to entertain them, and an obstinate and fatal perseverance in overcoming the uneasy feelings which are the result of early disobedience. By degrees, there will occur a considerable diminution in the strength and frequency of the good impression, and that which now produces the recoil, "Is thy servant a dog, that he should do this thing," by and bye terminates in the actual commission of the crime so intensely deprecated.

What an important charge, then, is committed to parents and instructors in the development of this principle—that by which we learn to see, and hear, and taste, and discern evil at its first approach; that which in its after influence accuses or justifies; punishes by blame, or recompenses by approbation; leads the broken repentant heart to the cross of the Saviour; produces dependence upon divine assistance, and saves

from the wretchedness of remorse: for conscience is a judge from whose tribunal there is no possibility of flight; there is no chance of escaping the operation of its unbending laws; its inflexible decisions are ever operative; for although forgiveness may be obtained of those whom we have injured, conscience never forgives, and can only be appeased by having all its guilty stains washed in the blood of the Lamb.

So much for the physical education of this principle; the mode of developing its sensibilities will more particularly consist in the formation of good, and in the subjugation of evil principles and dispositions, which will come before us in a subsequent part of this work.

CHAP. XII.

OF THE WILL—DEFINITION OF ITS POWER AND EXTENSIVE INFLUENCE—ITS AGENCY UPON THE ANIMAL FUNCTIONS—ELUCIDATED BY EXAMPLES—INFLUENCE OF THE WILL UPON THE DETERMINATIONS OF MAN—IT SHOULD BE GUIDED BY PRUDENCE AND CAUTION—INFLEXIBILITY—FEEBLENESS OF THE WILL—VACILLATION OF PURPOSE—ITS CAUSES AND CONSEQUENCES—THE WILL A TALENT TO BE IMPROVED—ITS WANDERINGS TO BE CONTROULED BY REASON, AND BY REGULATING THE PASSIONS—BUT REASON IS INSUFFICIENT, EVEN WHEN AIDED BY THE ASSOCIATED VIRTUES—AND THE WILL CAN ONLY BE THOROUGHLY GOVERNED BY CHRISTIAN MOTIVES BASED ON CHRISTIAN PRINCIPLE—IT IS INFLUENCED BY THE STATE OF THE ANIMAL FRAME, AS IN THE HYPOCHONDRIAC AND IN EXTREME OLD AGE—BUT MORE FREQUENTLY BY A WANT OF STEADY PRINCIPLE—HENCE THE OBJECTS OF EDUCATION WILL BE TWO-FOLD—THE INFLUENCE OF THE WILL SHOULD BE ON THE SIDE OF THAT WHICH IS GOOD—BUT IT IS IN FAVOUR OF THAT WHICH IS EVIL—HOW IS THIS EXPLAINED—NOT BY REASON, BUT BY REVELATION—IT IS ONLY TO BE RESTORED BY OMNIPOTENCE—OBJECTS OF EDUCATION TO INSTRUCT THE WILL, AND ENNOBLE ITS TENDENCIES, BY INCULCATING A PRINCIPLE OF OBEDIENCE, AND ENLISTING THE PASSIONS IN ITS SERVICE—THE CHARACTER IS CONSTITUTED BY THE WILL IN ACTION—THE DIFFICULTY OF SUBMITTING THIS PRINCIPLE TO THE DIVINE GOVERNMENT, &c.

IX. *Will.*

The extraordinary and extensive influence of this faculty deserves our most attentive and detailed

consideration. By the will, is intended, not merely the function of volition, which man possesses in common with the lower animals; a power which presides over *some* of the organic functions, (particularly of the loco-motive apparatus,) and influences others; but a deeply rooted, governing principle of action; a manifestation of mind most widely operative; capable of the most useful, but often employed to bring about the most baneful results. It is a faculty, which is, not only not coincident with the volition of animals, which is only an ephemeral act, arising from a present and fugitive impulse; but which peculiarly distinguishes man by its originating in the immaterial principle; by its being under the government of reason; and by its possessing some marked and abiding features, which though too readily moulded by circumstances, do yet retain enough of their primitive cast to be again recognized under every change of form and sentiment; yea, even under the disguise of passion and prejudice.

The influence of the will upon the animal functions is exemplified in the continued and energetic perseverance of exertion, in spite of every contravening obstacle, while there still remains a ray of hope that the object of desire and of pursuit may be accomplished. In this way, it will triumph over every difficulty; the most imminent danger will not retard the progress; the prospect of death itself will not appal; animated by hope, and supported by fortitude, the animal powers

are raised to the performance of efforts, which would appear almost incredible; and which are not to be found in the brute creation, because they want that perfect principle, which can only result from the union of the soul with the body, and from its deeply-felt and abiding influence. The power of this faculty is elucidated by its enabling the man to surmount the cravings of nature, and to rise superior to its most pressing wants, as in those miserable instances in which patients have submitted to the severest privations, with an obstinacy and firmness of purpose altogether invincible. No matter what may have been the powerful principle, which first called into exercise this important property of the will; whether this may have been a fixed determination thus to escape from the calamities of present scenes; whether it may have been the offspring of superstition prompting a wish to imitate the lengthened fasting of our Saviour; or may have resulted from maniacal hallucination; the motive for this powerful effort of the will is not material: it is only intended in this place to demonstrate the existence of the faculty, and the mode in which it serves to distinguish man from animals.

This astonishing influence is also still farther elucidated by the remarkable instance related by Dr. Cheyne, in his "English Malady," of an individual who had the power of dying when he pleased. It is well known, that there are in the human body some functions entirely under the influence of volition, and others which are only

tially so; and that placed among the latter is the function of respiration, which may be suspended by the will for a certain time, after which the desire of the system for air, supersedes the present effort, and breathing is produced in spite of the most determined resolution to the contrary. The heart also may be influenced by the will; but in general, its unvaried action cannot be altogether interrupted. The wisdom of this appointment is at once apparent, and will be still farther proved by considering the extraordinary power possessed by the individual in question, over these and other organs necessary to the continuance of life. These he had been in the habit of suspending, and again prepared to do so before Dr. Cheyne and his friends: he composed himself upon the bed; by degrees respiration ceased; the pulse and the action of the heart became imperceptible, and the individual was to all appearance dead, so that the attendants concluded he was dead. Yet while they were discussing this strange phenomenon, the patient began to shew symptoms of returning vitality, and was restored. The sequel of this narrative is melancholy: probably nature had been trifled with once too often; and the several organs had suffered too severely from the unnatural violence they had sustained, to be again completely reinstated in their functions: for the patient, though rescued from this state of apparent death, fell a victim probably to his indiscreet voluntary efforts, on the same evening; a proof at once, of the

power of the faculty, and of the wisdom of the Supreme, in abstracting the most essential vital organs from its influence.

By the agency of the will, man governs and directs his determinations. In every instance, however, the active exercise of the faculty, should originate in the preceding judgment which has been formed upon due consideration; it should constitute the power by which we act up to the decisions of reason. Thus the will is submitted to the dictates of the understanding, and should always be found in accordance with it, and ready to yield a willing obedience to it, with a greater or less degree of promptitude, according to the circumstances under which the award of judgment has been made, and in proportion as the feelings may have been more or less powerfully interested. The manifestation of these mental determinations will also be hastened or retarded under the sanction of prudence and reflection. For it will often happen, that a knowledge of mankind will lead us to be aware of the *inexpediency* of conduct under *our* circumstances, of which we cannot but approve in general, and which has the consent of our judgment as to its *principle.* Not that we would be mistaken to intend, the possibility of vacillation as to the foundation on which truth rests: *this is immutable:* but although it is a duty never to disguise the truth, or to be afraid of acknowledging and avowing a belief in it; yet we are not always called upon for a manifesto of our decisions, and it

would often be imprudent and injurious to volunteer it. We despise the individual (for character he has none) who can mould his views according to the society in which he is placed, and accommodate his opinions to the notions or prejudices of others; we lightly esteem the conduct of him, who *trims* his little vessel to catch the favouring breeze of fashionable opinion: all we wish to express, is, that the will is not bound to manifest in action, all that the judgment has awarded as *true;* but that it should take prudence for its guide; and that while it should be inflexible to ill, it need not make a parade of its inflexibility, except when called upon to defend itself or its principles; or when it has a proper opportunity of enlarging the influence of correct thinking.

This important caution will often produce a desire to conciliate the minds of those who are hostile, to win the way to their hearts, and to obtain a resting place for our moral machinery; all of which would have been effectually precluded by precipitate or premature action, by overweening zeal, or by a repulsive manner. In the accomplishment of the decisions of judgment, the *mode* of effecting our object or delivering our conviction, is too often prejudicial to the best cause; the Christian seems too frequently to have forgotten the manners of the gentleman; and prejudice is excited against real religion, and its influence is circumscribed, and its consequences are calumniated: effects which ought to be ascribed to the want of an enlarged mind, to a firmness of pur-

pose not sufficiently characterized by delicacy of tact, by maturity of reflection, and by prudence in action.

While these are some of the evils attendant upon the excessive strength of the will, the manifold mischiefs resulting from a certain *feebleness of that faculty* must not be forgotten; since this is a characteristic much more frequently to be observed, and much more disastrous in its consequences than the former. There are, whose judgment may be abundantly convinced, but who can never be relied upon for a compliance with its awards: the slightest obstacle will turn them aside: when no personal and interested motives paralyze their exertions, the fear of giving offence will often induce them to blink the truth, and lead them into concessions which their conscience must disavow, and which will be productive of after-regret. These will become all things to all men; not by yielding unessential forms and peculiarities, appeasing prejudice, and soothing passion, but by sacrificing their principles. They have no fixed and abiding grounds of conduct: but act from feeling, impulse, or the spur of occasion; and however just their views may have previously been, they suffer these to be overcome; they cannot endure to differ from others, and deliberately prefer making shipwreck of conviction on the ever-shifting sands of circumstance.

Again, a feeble will is too often led captive by temptation, and subordinated to its power. For

however it may be induced to see and to own the folly and wickedness of its past actions, and to be filled with unavailing regret for their conse quences; however it may firmly resolve to act differently in future, yet is every good resolution crumbled away before the first billow of temptation; and the will to do good is supplanted by the tendency to do evil. Happy indeed are they, who, feeling their helplessness and inability to resist the tempter, have cried unto the STRONG for strength; and who feel that they can do nothing of themselves, but that they can do all things through Christ's strengthening them. This imbecility of the will is often a result of the want of those good principles, which it is the object of education to inculcate, and work out in action: hence, the very great importance of maintaining and enlarging the influence of this faculty; of teaching the child to will to do right, and to avoid wrong; and of accustoming him in every way to exercise his power of selection, and of subsequent undeviating action. For although in the hour of temptation, the only possibility of standing is through divine assistance, yet, there is no right to expect that this aid *will* be vouchsafed, except to those who exert themselves to the work, and only in the way of constant, though humble and dependent effort.

The will is a talent: if it be improved, the blessing and assistance of the Most High may be expected; but if that talent be neglected, if it be buried in a napkin, it were absurd to expect pro-

tection, while living in direct violation of the commands of him, who alone is able to save. The importance of this principle in after life, is not only exemplified in action, but also in the defence of that judgment and of those opinions, which should only be formed after just deliberation, and are not then to be changed by every emotion of feeling, or by every variation of impulse, but only by a conviction of the understanding, grounded upon subsequent elucidations of truth. The will is too often feeble from its wanting these essential characters, and in consequence of its arising from the excitement of passion. In an ill-regulated mind, this faculty will be enslaved by any sudden and powerful emotion: the storm of anger will supplant the voice of reason; subvert the influence of principle; produce a forgetfulness of the laws of God; and lead to a sacrifice of all that man should most value. This again will be superseded by any new impulse of sufficient power to gain the attention of the intellectual organ; and thus, *man*, *rational man*, becomes the creature of sensation; tempest-tossed on the ocean of passion; hurried hither and thither by contradictory emotions; the man of feeling, whose conduct is never to be relied upon or calculated, because he is governed by, instead of himself governing, his senses; and these being dependent upon organisation, are influenced by all its varying conditions, and by every change of external circumstance which acts upon it. This state of excitement of the will is to be subdued by the influence

of reason, and by listening to its dictates, which serve to regulate the passions.

Reason itself, however, when employed as a motive to action, produces only a very feeble effort of the will; an effort which is easily subdued by the slightest obstacles, or called away from its purpose by the most transient allurements. Every one who considers the operations of his own mind, will discover, that however necessary is the exercise of the understanding to the controul of passion, however desirable for the regulation of the will; yet that as *the basis* for its exercise, it is deficient, and leads to feebleness and irresolution of purpose, and to the most mortifying failures. And although it may derive additional strength from enlisting the feelings and passions in its support; since these, when regulated and governed by the will, are reciprocally beneficial; and while they *derive* guidance and direction from reason, *impart* also strength, and firmness, and character to its decisions: yet even these associated powers, the combined influence of the rational and affective faculties, is insufficient to produce that firm unbending will, which can only result from the wish to do good, from a sincere desire of yielding obedience to the will of God, and of conformity to the Bible; in fact, from christian motives based on christian principles.

The faculty of the *will*, like the other manifestations of mind, is particularly influenced by the state of its material organ; and this again is

easily disturbed by the distant irritation of some other organ or function of the body. Thus, the will is rendered irregular and vacillating by disease of the brain, as in hypochondriasis and other similar affections, whether they may have been produced by the primary agency of some cause operating upon that viscus, or by the indirect influence of a distant source of irritation, as disordered action of the stomach and digestive apparatus. Every one at all conversant with the varying forms of that changeful malady, well knows the thousand whims and caprices, by which the patient is alternately agitated to action, or slumbers into total inability for exertion. Reason with a hypochondriac; convince his judgment; prove to him the fallacy, the utter groundlessness of his fears and fancies; obtain from him a promise of the required exertion; restore him to himself by argument; and before you have left the house, his morbid tendency has returned upon him; his will to follow your advice has vanished; and he is the same uncertain, feeble, changeful, miserable being as before; he looks through the same gloomy medium, and invests every object, and circumstance with the sombre hue of dissatisfaction, rendered often tenfold more acute and distressing by his judgment being convinced, and by the conscious feeling that he is offending God by his ingratitude, as well as by the impossibility which he feels of taking pleasure in the gifts of Providence. At another time, a similar state will assume the form

of listlessness and indifference to *every kind* of emotion, whether pleasing or the contrary; fears, the most unreal and ridiculous, will usurp their sway over others; and in all these cases the will is rendered feeble, if it be not almost entirely lost: its imbecile efforts resemble only the puny and unguided exertions of the infant, which moves its little limbs at the command of the will indeed, but without an object, and without the possibility of relying upon it for any given action.

So also in the decrepitude of advancing age, this faculty experiences a material diminution of power: and if we ever do find firmness of purpose united to energy of action in the *aged*, we remark it as an instance of one who has escaped the ravages of time. And even in the minor forms of disordered animal function, particularly of the stomach, every one who has taken the trouble to watch the operations of his own mind, will have experienced a painful feebleness of volition, which has often proved a source of torment: *indecision* has frequently marked his conduct; and he has traced the influence of this state on the most trifling occasions; even more, perhaps, than on more serious subjects, when a greater mental effort being required, the morbid tendency of the animal machine may for a time be superseded.

The general uneasiness and discomfort produced by this feebleness and uncertainty of the will, is also an evidence of its being an unnatural state; one that is constantly augmenting the morbid cause which originally produced it, and

which introduces disorder into the mental manifestations: yet here, vacillation is to be traced to a bodily cause, acting primarily or secondarily upon the brain. Although, however, it may be consolatory to know that the imbecility of the will is arising from a corporeal source, which may either cease, or be remedied, and by the removal of which the effect will vanish, yet let it be remembered, that a similar vacillation may be produced from the want of *steady principle*. Let not any individual take shelter under this truth, and plead the state of his animal system in excuse for his changefulness of purpose; for we have already seen that this morbid tendency may be superseded by a powerful mental impression, by a decided exertion of the immaterial principle, leading to energy of action. Let not any individual satisfy himself that his energetic purposes are to be placed to the score of disordered stomach or irritated brain;—by no means; an all-wise Creator has endowed man with a principle of mind, whose vast powers are capable of controuling the actions of the organ by which its manifestations are rendered apparent; and if he should have the misfortune to suffer from the state of that organ, it is his duty to employ remedial measures; and the one of primary efficacy is the impulse of correct motive and sound principle. The object of intellectual education will here be three-fold: to remove the bodily source of irritation; to prevent its recurrence; and, by the energy of communicated mental exertion, to su-

persede the morbid influence upon the brain, and strengthen that organ so as to overcome its tendency to irritation from slight corporeal causes.

As the proper action of the will should lead to the harmony of all the vital functions, so also should it favour the union, and concentration, and homogeneousness of all the mental manifestations. The peace and regularity of the former are indeed disturbed by causes acting independently of the influence of volition, as in convulsions; and *then* there are no other means of relieving this state, but those which are calculated to remove the morbific source of excitement. But the exercise of the mental will is more abundantly defended from injury; for however its harmony may be disturbed by the convulsion of passion, or other violent emotion, it has not only to seek the removal of this irritating cause, but it possesses the power of controuling that cause, and of superseding its influence by the exercise of principle. Thus is man left without excuse from his organisation, for any violent, unjust, or injurious exercise of the will; and is amenable, in every instance, for the employment of his animal and mental powers, to *Him* who conferred them, and who has annexed to their exercise abundant helps for their government and controul.

If the brain were not diseased, or the mind depraved, the influence of the will would always be on the side of that which *is good;* that which would uphold the constitution, and ennoble the nature of man; that which would enlarge the

boundaries of his social virtues, and which would cause him to live in the perpetual fear and love of God. But it needs no laboured argument to prove that the converse of this proposition is true. We have only to look around us, and to see the will of man exerted for the destruction of his fine constitution; for the debasement of his intellectual powers; for the injury of social order, and in open hostility to the laws of heaven. We see that his will is debased, depraved, constantly leading him astray from that which is right; and must we then conclude, in defiance of fact and observation, that the *mental organ* of all is diseased, and incapable of performing its function aright; or that some other change has passed upon the moral nature of man, by which he has lost the will to do good, and inclines only to that which is evil? The former position is altogether untenable; and the only obstacle to our conviction of the truth of the latter, is *how* to explain the lamentable but unquestioned fact, in what way the pure and holy nature of man has become so prone to evil, so utterly incapable of all that is *good?* Reason—unassisted reason—that god of our idolatry, with all its powers and resources, is inadequate to the explanation of the fact, which, however, stands before us, in indisputable distinctness, and is confirmed by the experience of every day, and by the *secret* sanction of the heart, however unwilling it may be *openly* to confess the humiliating truth. Where, then, reason fails, let it not be attempted to supply her place by

curiously imagined hypothesis; but let the truth of what is taught in Holy Writ be humbly acknowledged; viz. that by the fall, man has lost the power of governing the will, and has surrendered it up to the despotic sway of the author of evil, in consequence of which it is prone to error, and is very generally exerted in favour of that which is wrong; that it is *feebly* stimulated to exertion by all that is truly good and benevolent; and that it is *persevering* even to obstinacy in pursuit of that which is injurious to man, and hostile to his Maker. Yet this stubborn will may be subdued by the power of Omnipotence—may be enlisted on the side of virtue, may be moulded by Divine Grace, and being taught of God, may become at once the ornament, and the chief value of the mind of man.

The great objects of education, therefore, will be to instruct the will and ennoble its tendencies. These are to be accomplished by inculcating a principle of *obedience*. One of the earliest manifestations of mind, is that of a perverse will; and it is of the first importance to subject this rebellious principle, and teach it submission; at first, of course, merely as an act of attention to the direction of the parent, and which must often be obtained by calling off the mind from its immediate object; since it always operates unfavourably, if it can be avoided, to have an open struggle between the will of the parent, and that of the child. But as soon as an infant *can* be instructed, it should be taught obedience as a

principle of submission to the will of the parent, the propriety of which is not to be questioned, must not allow of hesitation, and should always be fully complied with: and this discipline is to pave the way for that moral principle which is to inculcate and form the basis of obedience to the will of God; and which will prepare the mind for the communication of that will, so far as it is taught in *His* holy word. Much time may be devoted to this purpose, and will not be thrown away; for the will, will never be enlisted on the side of virtue, unless it be first taught to yield obedience to authority, and to be influenced by principle. This, however, is only a negative educational process; passive obedience is not enough for the vast powers of this astonishing faculty! It must not only be taught to yield selfish disposition, but it must be also exercised on the side of principle. The will is generally found perverse enough in infancy; and it will be the part of the instructor to turn this strength of purpose to good account; and to employ it on the side of that which is upright, to teach it to sacrifice inclination to a sense of duty, and to be firm and unbending in its adherence to principled conviction. It is to be instructed in the laws of God, and the universality of their operation, and in the unchangeable nature of truth; and it is to be frequently employed in acts of self-denial, and in the exercise of other virtues which are not congenial to the human mind. These it is to be taught to practise in obedience to the commands

of God: but as the opening mind is capable of receiving it, the will is to be strengthened by enlisting the passions and affections on its side; by exciting it from motives of love to parents or other relatives, benevolence to man, pity and compassion, the hatred of sin, the love and the fear of God, &c. When the will is feeble, yielding, changeful, the child must be first taught the inconvenience of this vacillation, by the little privations he will bring upon himself: let him make up his own mind, and then let nothing move him: he will soon learn the advantage and necessity of knowing his own will; and thus will be formed a basis for that firmness of purpose which is indispensably necessary.

But we must never trust to an automatic principle, however valuable; for it will yield in the hour of temptation: at best it *can* only form a basis, and the goodly superstructure is then to be raised by the plan of successive strengthening of the will which has been just enumerated. Thus will it be instructed in all that is important; in the necessity of obedience to the will of God, of abstracting its attention from self, and of acting upon christian motives: thus will its tendencies be ennobled, and transplanted from all that is low, and grovelling, and selfish, to that which is pure and noble, benevolent and heaven-born. The importance of this principle will appear from the consideration, that *the will* forms the *character* of the individual, or *the assemblage* of phenomena, which is constituted by that aggregate of mental

manifestations which is formed by the *will in action.*

Without the influence of the will, man is a mere machine; his valuable properties, if he chances to exhibit any, are accidental; the absence of will makes a feeble, fluctuating, erring mortal: but the will to do good or to do evil; to exhibit certain modes of action and passion; to be firm in the pursuit of virtue; unbending in hostility to vice; to be kind towards others; to relieve the wants and miseries of mankind; to obviate their ignorance, and to furnish them with correct motives for their conduct; the desire and pursuit of knowledge; the subordination and employment of every acquisition to the glory of God, and the good of his creatures; the exercise of the social and relative affections; an attention to the peculiar duties of individual station; the regulation of the passions; every public and private virtue; in fact, the *character* of the man is dependent upon the exercise of the will; and therefore the time will not be thrown away, which is devoted to the instruction of this faculty.

Lastly, the importance of this process will appear from the difficulty of *willing* with force, perseverance, and permanence; since that which is intrinsically valuable, is rendered still more so, exactly in proportion to its rarity, and to the obstacles in the way of its acquisition. And as the advantage of a firm, unyielding will in passing through life, has been sufficiently demonstrated; and since so many causes are constantly opera-

tive to render it feeble and yielding; since it is assailed by temptation in a variety of ways, and often under the specious garb of spurious affection; since the unshaken exercise of firmness, and justice, and benevolence—pure, heaven-born, expansive, practical, self-denying benevolence, are unquestionably difficult; since the will is prone to evil, and not easily excited in favour of good; since the principle of submission to the will of another excites a natural recoil in the rebellious heart of man; since the influence of the understanding alone is confessedly feeble, and the heart is too commonly perverted by feeling, emotion, and passion; since the decisions of the will are hastily made, irrespective of the dictates of prudence and reflection; since its determinations once formed are liable to be influenced by changing circumstances, and its settled purpose deflected from its course by the slightest obstacles, even as is the passage of a cannon ball by encountering a loose silk handkerchief; since it may be rendered vacillating by a peculiar state of the body; and since its natural tendency is towards that which abstracts the mind from God; so can there be no doubt as to the truth and extent of the present proposition, nor of the necessity for the careful education of this faculty. And after all that can be done, and a great deal *may* be accomplished, yet the whole labour will be lost, if it be not accompanied with earnest prayer to God for *his* blessing; for *He* alone can change the heart; *He* alone it is who cannot change;

who is the same yesterday, to-day, and for ever; *who* is the first and the last, the Almighty; *He* alone it is who knows not the shadow of a turning; *who* is above the influence of circumstance, and independent of contingencies; *He* alone it is who can communicate his Spirit; by whose aid, we his children may be made like Him, and may humbly and sincerely desire to imitate the Saviour, in his obedience to the will of his heavenly Father, and in the unchangeableness of his love to man.

CHAP. XIII.

ON THE FACULTY OF IMITATION—ITS IMPORTANCE IN THE FORMATION OF HABITS—INFLUENCE OF EXAMPLE, AND OF PRECEPT—IT IS NOT SIMPLY AN AUTOMATIC ACT, BUT AN INTELLECTUAL FACULTY—IT FORMS THE GREAT PIVOT OF HUMAN ACTION—PRONENESS TO IMITATE EVIL EXAMPLE, AND ITS PERPETUITY—CAUTION—AUTOMATIC TENDENCY OF THIS FACULTY—ITS INFLUENCE ON SOCIAL LIFE—IT IMPAIRS THE ORIGINALITY OF THOUGHT AND ACTION—FASHION—CUSTOM—IT IS TO BE LIMITED TO GOOD EXAMPLES—MIMICRY—RIDICULE—BUFFOONERY—SATIRE—FEIGNED DISEASE, AND THE PRECAUTIONS IT REQUIRES—SYMPATHY—GENUINE BENEVOLENCE—AWKWARD HABITS, AS YAWNING, STAMMERING, &C.—INFLUENCE OF IMITATION ON THE FORMATION OF NATIONAL AND INDIVIDUAL CHARACTER, AND THE IMPORTANCE OF GOOD MODELS—EMULATION A RESULT OF IMITATION—EFFECT OF THIS FACULTY UPON THE HUMAN HEART AND CONDUCT—MORAL INFLUENCE OF THE DESIRE OF RESEMBLING OTHERS—VAST IMPORTANCE OF DEVELOPING THIS FACULTY, AND OF GIVING IT A GOOD BIAS—IT IS TO BE EMPLOYED ON WORTHY OBJECTS—GRADUAL EXTINCTION OF THE FACULTY IN ADVANCING AGE—INFLUENCE OF PUBLIC OPINION.

X. *Imitation.*

WITH a few remarks on the faculty of imitation, the present section on the development of the manifestations of mind will be concluded. A very

little consideration will shew the importance of this property, and its extensive influence on the habits, and thoughts, and actions of mankind. It is the foundation of much of their practical knowledge, and leads to consequences of great moment. It has been already shewn, that nature has placed her strong-hold for the acquisition of *language*, in the function of imitation, and consequently for the pursuit of science, which is only to be possessed through its medium: and it is not unreasonable to infer, from this appointment alone, that a faculty so richly endowed, and so extensively operative, must be one of great capabilities, and destined to exert an astonishing influence upon the mental manifestations. And accordingly we perceive the extent of this influence in the formation of *habits* in general, which result from the successive imitation of oneself, or of some other individual; and in the uniform force of example, whether good or bad.

Nothing is more commonly talked about,—nothing less frequently thought of, than the influence of *example*. The truth of this position is founded on the unequivocal result of experience, and is demonstrative of the agency of this mental property. Such a result, however, leads to an erroneous conclusion, viz. that *example* is of more importance than *precept*. This apparent consequence cannot be true, since the former owes all its influence to the latter; example being only precept in action, developed by society, roused

by circumstances and situation, owing all its influence to the uniformity of its repetition, and this always depending upon the regular application of the precept in which it originates. Thus precept and example are both equally the objects of education; and the latter derives its pre-eminent power, only from being associated with external objects and circumstances, which strike the senses, and consequently rivet the attention. When therefore the force of example is extolled, let not the influence of precept be undervalued: since it is from this, that example derives its *continuous energy:* and let these conclusions be drawn from the acknowledged premises; first, that *example* which does not originate in precept or principle, will never operate usefully upon the conduct; and secondly, that the very best *principles* will lose much of their power to strike upon the young mind, and of their aptitude to combine with its associations, unless they are rendered more influential by being developed in action. To this may be added a corollary, that if examples placed before children be at variance with the precepts inculcated upon them, the influence of the former will predominate, because of their greater power as united to objects of sense; and because of the doubt and scepticism so readily evolved in the human mind, with regard to the truth of the best principles, where those very principles are utterly disregarded in the daily conduct of the life.

The faculty of imitation then proceeds upon an intellectual basis, and is not simply the result of

automatic influence: it refers not only to visible, and tangible, and audible objects; but to those also which are presented through the aid of the purely mental manifestations. There is however the germ of this faculty to be found in that organisation with which nature has endowed us. We see it in the economy of *animals*,—not only in the pursuit of that which is congenial with their nature, but also in the acquisition of habits, which are directly opposed to the influence of nature. With them however it is not an energetic or extensively operative faculty, since its place is supplied by instinct. Man, on the contrary, is the creature of imitation: the agency of both precept and example are dependent upon this mental quality; and thus does it form the great pivot of human action, and embraces equally the respective sources from which the latter originates.

The watchful parent will soon discover the influence of this faculty, and will again observe too, that it is characterized by that unhappy bias, which we have before had occasion to remark, gives to all the mental manifestations a greater aptitude to evil than to good. The important lesson to be derived from this fact, is to remove out of the way of children, every pernicious example, and to place before them for imitation, such principles and such consistent practice as will store the mind with that which is useful, and which will give their prevailing tinge to all its operations.

The peculiarities of individuals; their modes

and habits of thought, and action, and expression, are handed down, by means of this propensity, from generation to generation, and produce an incalculable influence to the remotest posterity. How important is it then that parents should watch over their own hearts and conduct —aye, even over their thoughts, that any peculiar and undesirable bias, may be counteracted instead of being exhibited for imitation; that even the rising passion or emotion struggled with, and successfully, though difficultly opposed, may not leave its transient expression upon the countenance; that any unfortunate predisposition of their own, over which they lament, may not be developed in their children by the instrumentality of this faculty; and above all, that any morbid tendency which they feel in their own hearts, may not be thus aroused in the bosom of their offspring, and acquire a hold there, which it will afterwards be difficult to correct. The importance of this leading principle will often be insisted upon in the subsequent pages of this work; but in this place, the attention will be confined principally to such attributes of this faculty as will afford an opportunity of pointing out its relation to the processes of education.

By the influence of imitation, the manners and habits of individuals are propagated and perpetuated. Man naturally looks with respect to those who are placed above him in rank, or station, or talent, or peculiar worth, and even worthlessness; and almost in spite of himself,

resolves to imitate them. Too frequently, indeed, he overlooks the best points of their character, and determines to ape their peculiarities, to rival their follies, and to surpass their weaknesses and vices. How powerful, therefore, is the influence of this principle upon the minds of children, who look up to their parents as the first and most important beings in the world; to whom they are taught undeviating obedience, which is in fact only another form of imitation; especially when their peculiar aptitude for the employment of this faculty is considered.

To a certain extent, the agency of imitation possesses an automatic power, and produces an irresistible impulse. Every individual must be conscious of this tendency, and of the frequent occasions on which he is called upon to withstand its solicitations, when he finds himself insensibly acquiring manners and habits which his feeling dislikes, and his judgment disapproves. But there is also provided a countervailing influence in the mind of man, in the necessity of principle to give full force and efficiency to habit and example. This it will be the grand object of education to develop, to teach the young to enquire if the example be *good*, and consistent with correct precept, before they allow themselves to indulge the propensity to imitate; and founded upon this basis, there will be no fear for the result.

The faculty of imitation has an astonishing influence upon social life, which is composed of a

lengthened series of small, and often undefinable acts, and feelings, and sentiments: and mutual good offices, concessions, and forbearances, which constitute the sum of human life and comfort; and which descends even to the *mode* in which these little, and apparently insignificant acts are thrown together in thought, or embodied in conduct: that code of habitual intercourse which has been agreed upon by common consent as necessary, and which may be ascribed to that simplest benevolence, which forms the ground-work of *kindness* to those we love, and of *politeness* to all with whom we are acquainted: a term often abused to signify only the exterior tinsel of manner; the form without the substance; the fallacious imitation of the principle which really and truly consists in doing towards others as we would wish them to do to us, if our situation were reversed, and in making all around us happy; especially exerting ourselves that others, and particularly inferiors, may be led to forget their inferiority; not by imitating *their* grossness and vulgarity, not by descending to *their* modes and habits; but by that genuine kindness which overlooks the deficiencies of others, and in the uniform desire to do them good, merges the difference which time and circumstance have placed between them; by that easy unostentatious condescension which flows from principle, and is exercised so naturally, that *the one* gains dignity from its employment, and *the other* never perceives that the principle has been in exercise. It is in

this way alone, that we can hope to benefit those who are below ourselves, who must first feel an interest in us, before they will enquire into our principles, or seek to imitate our conduct, or listen to our advice.

The experience of all ages, proves that the exercise of this faculty impairs the originality of thought and action. They who are left to their own resources, will always form more original characters than those who are placed in the midst of society, and in constant converse with *men, and books, and things:* but at the same time, they will lose much polish and refinement, and some of the finer sensibilities of our nature. There will be more of passion, less of sentiment, in their character. Hence, there is commonly more of genuine poetry in the productions of the half civilized, than in a subsequent stage of refinement and of imitation. It is the influence of this faculty, which constitutes what we term *fashion:* which essentially consists in the desire of imitating those to whom we attach some valuable superior quality. A moment's attention to what is passing before us in this respect will shew the wonderful operation of this principle. Every year perhaps, produces some new, absurd, and ridiculous mode, which we soon learn to tolerate, and even to admire, because it is fashionable: this is presently superseded by some new folly, and we wonder how we could have ever borne the former custom, now exploded by that which constitutes our present comfort, and which is des-

tined to yield to some other equally ridiculous change: and yet under each of these vicissitudes, the mind feels a kind of necessity for imitation. It is all very well to indulge this propensity, so long as its objects are harmless, though the very acmé of fashion is almost always ridiculous. But it often happens that it is attempted to give currency by fashion, to that which invades the boundaries of some fixed and determinate principle. Here, again, is applied the rule as above defined: example, at variance with precept, cannot be worthy of imitation; and however common may be any particular mode, it should always be remembered that custom never can palliate that which is essentially wrong; since, if it could do so, virtue and vice would be convertible terms; the *latter* being commuted into the former, by becoming more extensively operative: that which is *wrong*, can never become right by the frequency of its repetition. Here then will be found a well-defined and distinctive line for the parent and instructor. While the exercise of the faculty of imitation is permitted, it is to be circumscribed at once, by the characteristics of right and wrong; it is not to be allowed to range at large in fashionable follies; much less, errors and vices: it is moderate in its pursuit of all that is *modish*; and should be equidistant from the affectation of *singularity* on the one hand, and from the desire of giving *the ton* to any particular object, or even of very closely following it, on the other.

There is another form in which this faculty

frequently develops itself;—viz: in an aptitude for *mimicry;* a dangerous talent, and one that requires always to be repressed; since, however, it may contribute to the amusement of its possessor or others, yet it can never be indulged without occasioning pain to those who are its subjects, and without fostering in the bosom, emotions which every wise and good man would be anxious to repress. What, in fact, is the peculiar food for the growth and manifestation of this talent, but little peculiarities, which, however they may pass for the mannerism of the individual to whom they are natural, or naturally acquired, yet are always ridiculous when separated from his general character, and imitated by another. Ridicule then, is the peculiar and appropriate pabulum of the excrescence mimicry; and can this be indulged without exciting pain in the individual so *caricatured;* for under these circumstances the resemblance is always a *caricature.* Can this propensity be permitted, without entertaining a disparaging estimate of him who is its subject? And can this be consistent with general philanthropy, or with that individual kindness, which should be felt and exercised for the whole family of man? The principle of benevolence must necessarily be stunted and repressed in those who cherish this habit; and is not this a fearful evil, and one which should keep the parent always on the alert to check its first appearance, rather than, as is too frequently the case, to indulge it for the sake of the amuse-

ment it affords, and hope hereafter to place a limit to its influence? A dangerous experiment, analogous to that of an individual, who would set fire to his house, that he might enjoy the grandeur of the conflagration, and afterwards extinguish it when he pleased.

In close connexion with mimicry, is that grosser form of vulgar imitation, termed buffoonery; a mental manifestation which is characterized by its low and broad humour; and which, though it may compel the reluctant and involuntary laugh, does always produce a sigh, that poor human nature can be so debased, and the powers of the immaterial spirit so degraded; and in the less benevolent character, does generally excite contempt for the miserable notoriety to which the buffoon must stoop, in order to court attention; a homage, for whose momentary incense, he pays the forfeit of his just reputation as a sensible, a rational creature.

Besides, the employment of these modes of imitation is so nearly allied to satire, with all its hideous and malevolent progeny, that it is quite impossible to define where innocent (if it can be innocent) and playful mimicry terminates, and guilty, fiend-like satire commences. And who would wisely or prudently venture on the debateable ground which exists between them, when there is to be found a sure and certain method of escape from danger, even that of avoiding altogether the fatal circle of malignant passion, on whose magic skirts so many have relinquished

their love towards others, and have forgotten the first principles, which should govern their conduct and feeling towards their fellow man.

In close approximation to the exercise of mimicry, is the imitation of disease. The extensive power of feigned malady, when assumed with a fraudulent intention, is pretty extensively known; but perhaps a sufficient degree of attention has never been given to the fact, that the *principle of imitation* which confers upon the mendicant the faculty of simulating real disorder, does also give to the child an aptitude for assuming the phenomena of disease, without any bad intention, but merely from the propensity to imitate. Though this tendency is by no means confined to females, yet we observe its predominance more frequently among girls, and especially among those who are assembled together in boarding schools; a fact which is most readily accounted for on the greater sensibility and susceptibility to impression of the female nervous system; and which also admits this inference, that the reunion of many girls in female seminaries is favourable to the development of that susceptibility, a state of irritability, *which it should be the constant aim of the parent to subdue.* The maladies most readily proving contagious from example, are those particularly which affect the nervous system; as, for instance, the epileptic paroxysm, many of the protean forms of hysterical affection, the grotesque gesticulations of St. Vitus's dance, &c. &c. We have known this tendency even in

private families, especially in the latter form of disease: but in schools, epilepsy and hysteria have become reigning maladies, from the primitive existence of one genuine patient. It would be stepping aside from our present object, to point out the means of detecting the mimotic from the real malady; all we can do is, to state the existence of the fact, and to infer the necessary caution of avoiding, as far as possible, so great an evil. Where the simulated state has been produced, it will be found that reason is unavailing for its removal; and that it is readily superseded by a powerful impression unexpectedly made upon the nervous system; of which impressions, none is more effectual than the sudden shock arising from the unforeseen affusion of a bucket full of cold water upon the person of the invalid, so soon as the paroxysm is threatened. We have frequently known the happiest results from this treatment; we have often found the dread of its application effect a cure; and we have never observed it fail, not only of removing the immediate symptoms, but also of superseding the tendency. Care is of course to be taken, that after the application of cold, a due reaction should be excited on the surface of the body by means of friction, exercise, &c.

Sympathy is a compounded principle, resulting, in many instances, partly from active benevolence of disposition; but also frequently, and in a great degree, from the influence of the faculty of imitation. When we see the usual expressions

of joy or sorrow, we feel an irresistible propensity to adopt them as our own; to weep with those who weep, or laugh with those who rejoice; and this, without regard to the causes which produce these respective symbols, and *simply* from the tendency of our sensitive system towards this simulative property. This is a dangerous propensity, and it is to be guarded by the development of *genuine sympathy*, which must always originate in principle, and invariably propose to itself some defined object; consisting, therefore, *not simply* in feeling, but in action as its result. The sympathy which terminates in merely ineffective good wishes, or in the luxurious enjoyment of the external characteristics of pity, is a spurious principle, and is to be most sedulously guarded against. The faculty has been imparted for the purpose of doing good to others; and this, its only legitimate object, is to be steadily kept in view. Thus constantly is the parent led, from considering the manifestations of mind, characterized as they are by the state of the material organ which conducts them to the highest moral duties, and the most important social results. Another effect of this principle of sympathy, as it results from the faculty of imitation, is that of yawning, or stammering, or other bad habit. It is well known how thoroughly infectious is the former state; and that a most disagreeable propensity to yawn, will be produced in a whole company by *one* who may be guilty of this serious breach of the rules of politeness;

and all must have observed their tendency to contract a habit of stammering from having resided with those who were affected with this painful infirmity. The great importance of avoiding and counteracting these propensities is obvious enough, and will constitute so many objects of pursuit for the parental instructor.

The influence of this faculty on the formation of national and individual character must also be remarked. It has been already noticed, how deeply rooted in the very constitution of our nature is the faculty of imitation; we have watched its influence over a variety of physical states of the system; and we are now prepared to trace the exertion of this agency, over those attributes of thinking, feeling, and doing, which make up the character. We have already traced its operation as exhibited both in precept and example; and as nations are composed of individuals, so is national character constituted by the greater or less prevalence of *individuals*, who actually do, though unconsciously, imitate those around them. The tendency to sober thought, to rumination, to retirement, aye, perhaps, even to melancholy of the Englishman—the gay and giddy thoughtlessness, the lively imagination, and perpetual change of pursuit of the Frenchman—the phlegmatic, business-like manner of the Dutch, are either the results of this principle handed down from generation to generation; or they are the consequence of original difference in the immaterial principle, a position we have else-

where shewn to be untenable: or they are the effect of climate, an influence which though immensely overrated, is after all to be resolved into a varying condition of the intellectual organ, produced by the operation of physical causes, to which it is peculiarly exposed through the medium of the nervous system; a condition very analogous with that in which the faculty of imitation consists. And as nations are compounded of the few, multiplied many times, we have only to trace the agency of this principle upon the latter, and to complicate its effects by the multitude of which a nation is composed, and we have before us at once a solution of the problem.

Thus then, to imitate is to learn; to make the first probably feeble effort after the acquisition of knowledge: to continue to do so, is to advance towards perfection, to gather strength by exercise, to develop those aptitudes of the system for certain actions, which required only the stimulus of circumstance; to produce by habit a degree of facility in the employment of these peculiarities, and to communicate their prevailing tinge to the great variety of mental phenomena, thus constituting *character*.

In the formation of character, it is of great importance to set before the young good models, and to instil into their minds good principles, the frequent imitation of which will produce so wide an influence, coeval with the duration of life, and coextensive with all the manifestations which characterize its continuance. The opera-

tion of this faculty is not only automatic and direct, but it is also reflective; it is not only developed by the immediate impulse, but it is called into action by ruminating on examples or precepts long since attended to, and reserved by faithful memory for the future wants of the individual, the conservation of his identity, and the full expansion of his social, moral, and intellectual character.

It will be necessary to notice hereafter the influence of this faculty in the production of emulation, a principle which will be considered in the remaining part of this work, but which will here be barely mentioned. By its means, however, the intellectual faculties may be aroused to exertion, and carried to a degree of activity and improvement previously unknown; they will aspire after the laurels which have been won by the master spirits of our day, and will at least (although they fail in the attempt of arriving at the same degree of perfection) deserve well for this noble daring; and will reach a stage of improvement very far in advance of those, who, with similar capacities, have been contented to slumber on in listless indolence; who have rested satisfied with merely vegetating through life, exhibiting the same unvarying hues, beautiful indeed to the eye, but possessing no locomotive powers, no aptitude for the formation of ideas, or for the extension of the boundaries of knowledge.

The power of imitation over the human heart

and conduct, is frequently exhibited in society, and few altogether escape its influence. Nothing is more common than to hear the conduct of others alleged as an excuse for, or a justification of our own; nothing more frequent than that the usages of society should be announced as the ground of our views and feelings. We adopt its maxims; we receive its opinions; we are influenced by its practice; and yet, perhaps, we secretly disavow the restraint imposed upon us, by the narrow though fluctuating boundary thus described, fenced in as it is by a thousand passions and prejudices. Probably we are scarcely ourselves aware of the extensive agency of this faculty, nor of its slow and insidious approach. At first we meet with opinions and sentiments which are at variance with the principles we have imbibed, and which we refer to the standard of immutable truth; from the desire we feel of being pleasing to others, that is of resembling them; from the wish to avoid singularity; from the hope of escaping a charge of affectation, we not only omit to bear a decided testimony against such opinions, but we *appear to side* with them; by frequent repetition, and the imitation of ourselves, this appearance is changed into reality; the repulsive sentiments excite less and less painful feelings until their natural influence is lost; and the *fear* of losing the good opinion of those around us by differing from them, has been positively changed into a desire to resemble them; we think and feel in common, and having

adopted their maxims and opinions, we glide most insensibly into that action which is their necessary consequence. At first we may experience an uneasy feeling from any compliance, which involves a sacrifice of principle; but this desire of imitation is the dexterous traitor, which inveigles us away from our principles, and insensibly robs us of our rectitude of conduct, and of the peace of mind with which it stands connected. So extensively operative is this principle, that we really become like those, who at first are the objects of our compassion for their delusions; we enter into all their views, and perhaps even surpass them in their delinquencies. The love of *uniformity* in exterior, has been most completely successful in changing our character, and in producing the wished for assimilation; but it has been accomplished by the forfeiture of principle—by a departure from truth—by an abandonment of peace of mind, and by the rejection of the monitions of conscience. And where this has not resulted in its full extent, still the same influence may be traced in compliances which will not bear the scrutiny of self-examination, and which must not be allowed; for a departure from justice, even a leaning towards error, a yielding or attempt to accommodate the immutable boundaries of truth, will always involve a certain degree of guilt, and a proportionate award of punishment. How important then is the duty, how awfully responsible the situation of the parent, who has at once to employ the faculty of

imitation in the pursuit of good, and to check its predisposition to evil; surrounded as it is, by this malignant spirit in every pleasing form, invested with every attraction that reason, and the understanding, and the fancy in all their endless varieties of combination; fashion, and its worshippers; custom, and its imposing sanctions; together with social and relative connexions, can throw around it; a deceitful glare, which nothing but the pure and steady light of christianity can dissipate. Admitting such to be the fact, it is easy to see how readily the young and inexperienced may be led astray; over whom the desire of imitation is more influential, and the power of detecting and resisting the operation of this tendency is altogether feeble.

The great means of safety consist in employing this faculty upon worthy objects; for it *must be exercised;* and it will rather imitate that which is evil and odious, than be unemployed. It will at once be seen that the direction of imitation will involve many considerations which regard the gradual introduction to society, the choice of companions, the formation of juvenile friendships, the careful selection of books, and energetic watchfulness over every description of reading; as well as the inculcation of various doctrines, opinions, and maxims, which rather form the peculiar objects of moral education, and which will therefore come under our notice presently. We shall only here beseech the attention of parents to the education of the faculty, that it may re-

ceive a useful, rather than contract an injurious bias.

The influence of this principle is particularly exerted over the young; and it will be remarked, that with augmenting years, there is an equable and constant loss of the power of imitation, and that it becomes eventually eclipsed, while all the other faculties of the mind retain the freshness of their vigour; exactly in the same way as several of the purely bodily organs, having served their office (and often an important office too) in the animal economy become useless, and finally cease to exist. There are probably several causes which contribute to this state. In the first place, nature has most wisely conferred this faculty for the *formation of character*, and has therefore rendered it active in early life; but inasmuch as it would be useless and mischievous when the character was established, and since it would subject it to perpetual change, at a period when fixity and stability are necessary, its power has been most wisely diminished, in proportion as the individual has reached maturity. If then the parent would imitate the wise appointment of nature, she will carefully employ and exercise and direct this faculty in early life; in order that solid principles may be soon acquired; that the character may be early formed, and that it may be thus abstracted from that disposition to change, and to be influenced by others which we have seen to be pregnant with so much evil.

The final extinction of the faculty of imitation

is under the influence of a mental as well as of a bodily cause. The wise man looks around him; he watches the features of the times, the temptations to change, the fall of systems and the birth of others: the hatred, the toleration, and the final encouragement of the *same* modes and habits of thought; he traces the fluctuation of sentiment, and compares it with the unchanging nature of truth; he broods over the mutations of society, and the change to which all around him is subjected; he observes the prevalence of selfishness, and the inadequate influence of disinterested principle; he sees that nothing is so uncertain as man, moved by every zephyr, and whirled in incalculable tracks by the gusts of passion; he marks with aversion, the influence of unprincipled reasoning and unhallowed desire, and he concludes that his fellow man is not so worthy of imitation; he is driven back upon himself and his principles; he seeks to act up to these with consistency; he lays aside the propensity to imitate; and determines in the strength of divine truth to be guided only by *its* clear and steady light. Where this change has taken place upon a just foundation and sufficient information, we meet with the man of sound judgment, and just views of men and things; and on the contrary, where it has resulted from narrow and confined sources of information, or in a mind soured by repeated and by angry disappointment, we shall find the man of strong feelings and prejudices.

If left to itself, and its uncontrouled operations, and if the mind were governed only by the morality of the Bible, the result of this faculty would be most beneficial, in the formation of a certain standard of public opinion, which would then be always coincident with the pure source of truth: a fact, which however superseded by the existing state of society, nevertheless deserves consideration and presents an object worthy of pursuit; since each individual has the power of advancing truth by his example and influence. And although the legitimate operation of public opinion is most lamentably perverted, by our existing manners and social institutions, yet each one has it in his power to contribute something towards raising its standard value, and diminishing the weight and extent of the causes which pervert it. Let then, such be the constant aim of all; let such be the hope, the prospect, the ultimate design of education, viz. so to develop this faculty, as that it may contribute to raise, rather than to depress the character.

CHAP. XIV.

INFLUENCE OF EDUCATION UPON THE ORGAN OF THE INTELLECTUAL FACULTIES, AND UPON ITS GREAT VARIETY OF FUNCTION—RULES TO BE OBSERVED—FIRST, THE ORIGINAL PREPONDERANCE IS TO BE CONSULTED—AND FOSTERED IF POSSIBLE, BUT COUNTERACTED WHEN NECESSARY—SECOND, THE HARMONY AND EQUILIBRIUM OF THE MENTAL POWERS ARE NOT TO BE SACRIFICED TO OUR SOCIAL INSTITUTIONS—THIRD, IN THE DEVELOPMENT OF THE INTELLECTUAL FACULTIES, THEIR INFLUENCE UPON THE PHYSICAL SYSTEM, AND ESPECIALLY UPON THE BRAIN, IS TO BE DULY ESTIMATED—WITH REGARD TO THE DEGREE OF EXCITEMENT PRODUCED—TO THE UNDUE PREPONDERANCE OF ANY ONE FACULTY ESPECIALLY AS RESPECTS THE MEMORY—THE ATTENTION—ASSOCIATION—THE WILL AND JUDGMENT—CAUTIONS ON ALL THESE SUBJECTS.

We now come to consider the influence of education upon the organ of the intellectual faculties, and upon its great variety of function: in doing which, we shall embrace many observations, which could not conveniently have been arranged in the course that has been pursued.

I. Where so great a difference has been found to exist, in the peculiar aptitudes of different individuals, it must form the basis of all successful education, to ascertain the original preponde-

rance ; to consult and foster it where this is possible ; and to counteract it where it is necessary. The former of these processes is by far the most desirable ; for although education may accomplish a great deal by proper training, yet the native tendency will frequently exert its power ; the mental shoot, though fixed by art in a certain direction, will still shew the disposition it has originally received ; and since in the conflict between nature and education, a certain proportion of mental energy is expended, which might have been reserved for more advantageous employment, it is desirable to avoid this struggle, to study the character, to watch the development of mental attribute, and to employ the knowledge thus obtained for the good of the individual.

Thus for instance, it should be early ascertained, what is the power of the will, and its efficacy to controul the passions ; and it is right to inquire if it be strong in proportion to the amount of the imagination, and to the influence of the sentiments and desires. Where the will is energetic, cold, impassive, it will be the object of the parent to diminish its intensity, as well as its abstracted character, by an infusion of the social and relative duties and affections ; which, without derogating from its strength, will diminish its austerity, and communicate that tenderness of feeling, that susceptibility to emotion, that benevolence of disposition, which without detracting from its stable principle, will take away from its inflexibility, and will subject it to the influence

of social motive. And on the contrary, where the irritable, fluctuating mind, is carried away by lively feeling, by every change of emotion, or of circumstance, whether imaginative or real, it will be the first object to give it firmness, and fixity, and permanence by the means which have been already recommended, viz. by a development of the judgment.

The same principle will induce the parent to estimate fairly the powers of *acquisition* of the child. Is he capable of ever filling the situation in life, for which he is designed; and for what pursuits will his apparent talents render him peculiarly capable of success? It is misery to children, and cruelty on the part of parents, to persevere in bringing up their offspring, with a view to future stations, which must be perfectly uncongenial with the natural bias of their minds. Under such circumstances, energy of pursuit cannot be expected, neither the success which results from it; the individual drudges on with just so great a quantum of exertion as he may be compelled to employ, without interest in his engagements, and resting satisfied with the amount of activity positively enjoined, and even generally with something short of that demand. Chained, perhaps for life, to studies and pursuits, which are hateful to him, excellence is out of the question, since the effort to acquire knowledge, can only in such a situation result from *principle*, which operates as a feeble incentive to do more than indispensable duty; while the disagreeable

occupations it involves render the mind irritable, peevish, unfit for persevering exertion; destroy its cheerfulness; often invade the harmony of the family circle; and produce a kind of dissatisfaction most disagreeable to the sufferer, most painful to his friends, most injurious to his social and relative value, most destructive to his energy of action, and perseverance in well doing. It must however be remembered, that the educational process by means of which these intellectual faculties are manifested, will operate great changes, and will exhibit latent qualities, the existence of which were not before suspected; so that no judgment should be hastily formed, till time and opportunity have been given for the manifestation of properties, which require the stimulus of occasion, to betray their existence and their influence. But when once the opinion has been formed upon sufficient data, every effort should be directed to the fulfilment of the consequent indication.

II. The harmony and equilibrium of the mental powers, are not to be sacrificed to our social institutions of whatever character.

The tendency of nature, and the influence of civilization are always to be considered in one point of view; and especially, if the latter may have advanced towards the refinement of luxury. Whenever the appointments of society shall be found opposed to the influence of unsophisticated nature, it will be certain that they require a principled resistance, since if left to exert their own

power, they will operate injuriously upon the mind. The objects to which the attention of the parent will be directed under this head, will be either purely *physical or mental,* or will embrace both at the same time. The former will be such as tend to impair the vigour of the animal system. Thus, for instance, in its mode of life, the simplicity of the child may have been forgotten; and luxurious indolence and effeminate care may have been introduced.

This unfortunate mistake may *first* develop itself in a *choice of food:* an idea which should never be entertained by the young, whose only principle should be to take moderately of that which is placed before them; and this should always be of the simplest and plainest kind, for which real hunger will ever give a relish. The multifarious resources of cookery to disguise the more homely fare, to sophisticate its nature, vary its *goût,* tempt the appetite, and stimulate the palate, should be unknown in the nursery, as well as every kind of sauce, and every other provocative to eat; the effect of which will always be to produce an oppressed stomach, with a proportionate diminution of the energy of the brain, and consequent disorder of the intellectual manifestations. It is also of considerable importance to the most perfect condition of that organ, that the principal meal of children should be taken at an early hour, and as nearly as possible to the middle of the day, in order that the necessary supplies may be communicated when most needed; and

that the energy of the sensorial power, may not be accumulated upon the digestive function at the period usually allotted to repose. For although the process of digestion is in all probability more completely performed during sleep; yet the want of perfect quiescence on the part of the brain, is injurious to its functions: a fact which experience has abundantly declared in the uneasy slumbers of an oppressed stomach; the unrefreshing sleep; the general languor of the system on the following morning; and the disagreeable cerebral sensations, if not positive headache; all proving that this organ has been irritated, and is therefore less capable of its intellectual action.

The sleep of children should also be taken at an early hour: not that it is really very important at what period repose is obtained, habit being in this case almost omnipotent: but that the brain has become exhausted during the day, by the various functions it has been called upon to perform; and if in this exhausted state, it should be excited by the stimulus of candle-light, and goaded by a variety of pursuits, even of amusement and, *à fortiori*, *of study*, it will lose a corresponding degree of its tone; its subsequent stage of quiescence will be less complete, and its impaired energies will be less entirely recruited. If children commence the night betimes, they will also be prepared for early rising; a habit of signal advantage through life, and affording them at once, the opportunity of exercise before breakfast, and of employing the intellectual powers, at

the period best suited to their development, with all the freshness of repose upon them, and when there have been few objects to stimulate and excite this organ. All the more important pursuits should be followed in the morning; while the afternoon may be more completely devoted to amusement, and to the perfection of the physical powers. One other caution with regard to sleep: its term should be such as is indicated by *nature;* but that is not natural sleep which is taken on a feather bed and a down pillow, surrounded by curtains in a close and ill-ventilated apartment; all causes tending to produce congestion of the brain, and consequent prolonged slumbers. The period of sleep to be determined by natural waking, is when the individual is placed upon a hard mattrass, when the head is preserved cool, and a free circulation of fresh air through the room, is permitted.

The exercise of children should not be arbitrary; they should be allowed to take so much as they are prompted to by the buoyant and elastic spirit of infancy; and they should be encouraged in amusements, which will tend to the development and the increase of physical power; but their regular periods of walking should not be directly after dinner; since considerable exercise, is then injurious to the ease and perfectness with which digestion is accomplished; and since the brain is rendered feeble, by the extraordinary effort it is called upon to make under such circumstances. Where, indeed, the fare has been

simple, and the quantity taken has been small, though sufficient, the mischievous effect of subsequent exercise will not be much felt; yet it would be better to avoid the probability of disturbing the circulation of the brain.

Parents should give up the wish for extraordinary mental attainment on the part of their children: it is far better to be possessed of a strong intellectual organ, than of one whose dazzling coruscations consume its own power, and gradually destroy its resources. So far from stimulating an already brilliant child, great care should be taken to diminish the intensity of the mental actions: the brain should never be stretched beyond the tension of health; and although there can be no such thing as the acquisition of knowledge through the medium of amusement, yet the periods devoted to this purpose should, at first, be short, and the task easy; and both the one and the other may be increased by degrees.

It has been remarked, that genius and insanity are very nearly allied; an observation which holds true in this respect only;—that if the former, which we have believed to consist in intense and persevering attention, be stimulated and excited, it will very frequently overturn the balance of the organ, and produce insanity.

There exists, frequently, almost an insane desire to bring children forward, to make them prodigies of learning, and to urge their powers of acquisition far beyond those of their understanding; and in consequence, the capacity for ob-

taining solid knowledge is impaired; the energy of the brain is enfeebled; the corporeal powers are attainted; and the individual, though perhaps a good linguist, or a good mathematician, ceases to become the man of general and available information. Thus from our social habits, and from a desire of shewing off our children, strength is sacrificed to precocity; the understanding is forced, and proportionably enfeebled; and, as every one knows, less capable of bearing fruit afterwards. Stability is yielded to ornament; usefulness to brilliance; permanence to languor and decay.

Another very important precaution, is, that during the period of study, the feet should be kept warm. While the energy of the brain is expended upon any intellectual pursuit, there is always considerable tendency to coldness of the extremities, in consequence of the blood being principally distributed where it is most needed, and from a certain proportion of the nervous energy being abstracted from the function of calorification. But if this state should continue, congestion in the vessels of the brain will be the result, and as its consequence, a certain degree of excited action, in order to relieve that congestion: but this excitement is a morbid state, a feverish irritation, and leaves the organ less capable of energetic exertion. It is then, of the first moment to preserve the warmth of the feet during study, in order to avoid congestion of the brain, and its consequences.

Again, it is desirable to excite the intellectual function *generally*, and not to employ its energies upon *one*, or upon a few only of its manifestations. If too great a preponderance be given to any *one*, though a favourite faculty, the general strength of the organ will be impaired; it will be accumulated upon one mighty effort, and will sink under its load. While, therefore, parents consult the original preponderance, they will be most careful not to goad, but rather to repress with a gentle hand, the luxuriance of this very power; a remark, we shall presently have occasion to develop in greater detail. Education should employ and harmonize the entire man; should unfold the powers of the animal machine; prepare the heart to be actuated by all that is good, and great, and noble; enlarge the judgment, so as to obtain a just measure of men and things; and enlist the powers of the imagination on the side of virtue, so as to extend the boundaries of the social compact, and add to its beauty and entireness. Above all, the parent will most jealously watch over the introduction of the young to society; and its influence upon the mental manifestations. This, more than every other cause, disturbs that harmony of the mind, which can alone secure its peace, or the maturity of its fruits. The great objects to be guarded against, are, the predominance of the imagination, and the development of a sickly sensibility, together with the early excitation of the passions. The provocatives of social inter-

course, should be most sparingly and cautiously administered; the imagination should be directed to the actual wants of mankind; the expressions of sensibility should be confined to that which is in close and constant alliance with a system of active and undeviating benevolence; and the passions should be employed only on the side of that which is good, and amiable, and praise-worthy.

In the accomplishment of these objects, the reunion of many children of different sexes, or even of the same sex, should be carefully avoided, because calculated to advance that prematurity of feeling and passion, which it has been particularly advised to repress. Whatever institutions lead to this result are mischievous, and often tend to the destruction of the purity, simplicity, and peace of mind of the young, long before such a result can even be suspected. This is no fancied conclusion, no ideal phantom, no visionary creation, but resting on facts in the author's possession.

Children are not, however, to be brought up as ascetics; they must mix with the world, they must be educated in it, and partly conform to its usages; but the longer it is before they are made acquainted with its evil tendencies the better; the longer the passions are preserved dormant, the more desirable, in order to give greater time for the united persuasive sway of reason and principle. But when they do mix with others of their own age, let it not be in large parties, and never, except under the superintending eye

of one who knows how to direct their pursuits; to discover the tendency to wrong; to discriminate the flowery and somewhat undefined verge of passion; to detect the critical situation of the young; and to turn their footsteps from the dangerous precipice, without their *perceiving* the controul which has been exerted over them. This is a point of great consequence, and it is to be effected not so much by *counteracting* the morbid tendency, as by substituting another and a useful bias. But if the social intercourse of the young require to be so sedulously watched, of how much more importance is it to *regulate*, aye, rather to *prevent* the union of many, under circumstances calculated to develop the passions, arouse the imagination, and give a preternatural growth to the sentiments and feelings with which it is allied.

We allude, in the first place, to the union of children in order to be *taught* to dance; then to children's balls; and finally, to their introduction to society, and the fully formed stimulus of the *ball room*. If children *must be* taught to dance, let this instruction be communicated to *families at home*, and under *the eye of the parent*.

But is the possession of this accomplishment absolutely indispensable? The reply will probably be in the affirmative,—a proposition we hesitate not to deny. It may be said, that children will never lose awkwardness of manner, or acquire the confidence so necessary to the ease of quiet good breeding, unless they are taught to

dance. We most fearlessly assert on the contrary, that the art of dancing can never confer gentility; that good manners are essentially depending upon delicacy of taste and refinement of feeling; that a well educated mind, aided by the society of other well educated minds, will always possess *all*, and more than all that polish which dancing can give; that, at best, the art of dancing can only confer upon the body that *semblance* of grace, which belongs *naturally* to the well educated; and therefore, that it can be only *evil* by giving currency to a counterfeit medium of intercourse, and thus depreciating the sterling coin; and that consequently, it is useless to the well educated and injurious to society, by levelling those distinctions which ought ever to be preserved. But we go farther; we hesitate not to affirm, that the artificial manner conferred by dancing is discoverable from the natural ease of the genteel and well educated, and never can be placed in competition with it, while it leads the young into the way of temptation. We object not to the spontaneous gaiety of children, or to their dancing among themselves, but to their being taught to dance, which we have here proved to be both useless and injurious. We object not to drilling under proper restrictions, as a species of gymnastic exercise, calculated to develop the powers of the muscular system: it is not to the exercise, but to the art of dancing, that these strictures are applicable.

And if under the most favourable circum-

stances the practice be objectionable, how much more so must it be when many children meet together to receive the dancing lesson, with all the preparatives of dress, &c. obtaining their instruction probably from one of the most contemptible of the human race; and too often from a man who is bankrupt in principle, as well as in fortune. Let parents deeply reflect on the circumstances in which they place their offspring, for the sake of this little vanity of appearance. Who can take fire into his bosom and not be burned? Who can live in the atmosphere of corruption and not be tainted by its influence?

Still further, when we look to the consequences of this art in the frequenting of children's balls, an assembly which can scarcely be objected to, if it be thought necessary to confer the art of dancing; when we look to this assembly in miniature, this epitome of that larger re-union of grown up children; when we watch its influence upon the imagination for days and weeks beforehand; when we reflect on the time devoted to preparation, the agitation and flutter of the little heart during the period of expectation, and the associated impossibility of serious attention; when we look to the passions excited at the moment, selfishness, envy, jealousy, discontent, and hatred, with a mishapen brood of kindred emotions; when we contemplate the circumstances of candle-light, music, refreshments—all calculated to stimulate and excite passions which should never find their way to the bosom of the young; and

when we reflect on the physical mischiefs resulting from late hours, the privation of sleep, the irritation of the brain, the exhaustion which it suffers, and the languor which is the necessary consequence; surely we have drawn a gloomy portrait of simple unexaggerated facts, which should induce parents to hesitate before they commit their children, to take this first step in a career so dangerous, so fraught with injury to the health, debility of the intellectual powers, and perversion of the moral character. We do not here enter into the peculiar moral relations of this art; these may perhaps yet come before us: our object in this place, is to prove the mischievous influence exerted upon the mental manifestations: and the harmony of those powers is not to be sacrificed to *any* of our social institutions.

We shall only further remark on this head, that the amusements of children, when assembled in society should be most carefully watched and directed, so as to give a rational and beneficial influence to their intercourse. We should object entirely to that of *forfeits*, unless the design of the game were some valuable acquisition; and unless the forfeits were awarded by some judicious individual who could, and who would turn them to good account, and not allow them to become the vehicle of the most absurd, and alas! too frequently of very equivocal *consequences*—a talismanic word! which reminds us of a game under this term, to be stigmatized as most per-

nicious, and as too commonly leading the mind to ideas, which it ought never to entertain.

On the subject of cards, we are not prepared to enter a philippic against this amusement in general, which is principally objectionable on account of *the loss of time* which it involves ; but with regard to the young, it is placing in their way the temptation to gamble, a spirit which surely ought not to be fostered. No matter how trifling the stake, if it be but an object of desire, it will, at least in the unformed mind, develop the principle of avarice, shrivel and contract the heart into covetousness, foster the influence of selfishness, and infringe the limits of benevolence.

But if none of these consequences were to be dreaded, (and surely any one of them is enough to set at rest for ever the question,) *the loss of time,* the abuse of that talent which should be devoted to the acquisition of some valuable good ; *the loss of time,* which introduces disorder into the mental manifestations ; *the loss of time,* which throws man back upon his animal nature, and leaves him to become the sport of prejudice, circumstance, and passion ; *the loss of time,* which unfits him for combating with the evils of life, and for preparing himself to meet its difficulties ; *the loss of time,* which deprives him of many of his highest gratifications, and leaves no room for the employment of his benevolent affections ; *the loss of time,* which involves the pursuit of trifles, and the forgetfulness of more important objects ; *the*

loss of time, which debases the high powers of his mind, and chains him down to the mere creature of sensation; *the loss of time*, which abstracts him from the manifestations of his moral nature, and unfits him for serious thought; *the loss of time*, which calls off his attention from the will of Heaven, and fixes it upon the sordid pursuits of mortality; *the loss of time*, which can only be improved during the continuance of that life which is rapidly waning; *the loss of time*, the only period allotted to us, to prove our obedience to our Almighty Father, and to do his will; *the loss of time*, which can never be regained, the true estimate of which will perhaps not be formed till the approaching night of dissolution, and for the recovery of one hour of which, ages of amusement would then be cheerfully sacrificed; *a loss* which can never be repaired, and the reflection on which will add to the torments of the miserable; surely such *a loss* of time is a sufficient objection to amusements, a sufficient plea for the watchfulness of parents, who prefer the present good, and future happiness of their children, to the most trifling evanescent joys.

III. In the development of the intellectual faculties, it is necessary to consider their influence upon the physical system, and particularly upon the brain, the organ by which their manifestations are exhibited; to estimate their relative influence, strength, and capacity; to proportionate their frequency and intensity of exertion accordingly; to preserve the organ from injury;

and to stimulate or repress the mental phenomena as may be required, or to develop the counteracting powers.

a. The exercise of the intellectual faculties is *fatiguing* when *actively* pursued; but is not so when the exertion is involuntary, or the result of imagination. Every one must be conscious of this difference in himself; let him engage the faculties of attention, recollection, or reflection, and abstraction, and he will presently find himself fatigued; and more or less so in proportion to his previous habits. But the same sensation of weariness does not arise as the effect of involuntary memory, or imagination, or association; here there is no effort, and consequently the energy of the organ remains unimpaired, while the *mind itself* cannot be susceptible of fatigue. The effect of this voluntary effort is produced almost entirely upon the brain; and a very little observation will shew, that it consists in *irritation* of that organ, and in the determination of blood to it, in order to support first the excited action, and secondly to repair its wear and tear, and restore to it, its due tone. But it often happens, that this *re-action,* either surpasses the degree of irritation which has been set up; or is inadequate to its removal. In the former case, too great arterial action is the consequence, and in the latter, congestion, or a slow and sluggish action in the vessels of that viscus. Both cases are accompanied by cold feet, headache, &c. The indications are to avoid the causes which

produce these states, as too prolonged, or too exclusive attention; to relieve them, if already formed by change of pursuit, and by substituting the lighter for the more serious employments; and lastly, to strengthen the organ against the influence of these agents, by gradual custom, by exercise calculated to develop the animal powers, and by the free employment of cold water applied to the head, every night and morning. There may be cases in which the *general* cold bath, will serve to diminish the irritability of the system; but more frequently, the local bath will prove the safest, and a most effectual remedy. Parents will do wisely to distinguish between the approach of this state, and the *languor of indolence*, the former being increased by remedies calculated to remove the latter. And as all the intellectual functions are depending for their healthy manifestation upon the integrity of their organ, it is of the first consequence to mark the earliest stage of indisposition, since by a succession of these attacks, the brain is enfeebled, and becomes less capable of voluntary application.

b. One or more of the intellectual faculties may *predominate*, and may thus tend to infringe the harmony of the whole, either by obtaining a monopoly of the mental manifestations, or by the too great excitation of their organ the brain. Thus for instance, when the faculties of memory and association are united, the individuals so gifted are possessed of strong minds; but their influence upon the organization generally is so

considerable, that it is desirable to possess a proportional strong body. And since these faculties are developed mainly by education, it will be in the power of the parent to limit and guard their exercise, to avoid their being greatly excited, and to carry forward the energy of the animal frame to its highest degree of perfection, in order that it may be able to sustain the efforts of the intellectual faculties.

Again, susceptibility to impression may be the principal characteristic of the mental system; or on the contrary, there may exist a great want of sensibility. As the medium for obtaining much of our knowledge, and as the source of the affective faculties, this property of the mind requires considerable attention; in the mode and degree of its manifestation great variety will be found to exist. Thus, the impressions resulting from this susceptibility may be strong and lasting, or feeble and fleeting; they may be strong and transient, or weak and durable. The child may possess a general susceptibility to every impression, or it may be confined to impressions of only one kind; and all these differences exert a corresponding influence upon the character. In the former, the purposes may be relied upon, and the conduct will be consistent and persevering; in the second, it will be fluctuating and uncertain; the opinions will be liable to perpetual change; or they will be too feeble to exert a steady, permanent influence upon the life: the first will be more subject to the operation of prejudice, and

will be persevering even in that which is wrong, while the second will be the mere creature of the day. In the latter case, there may be found a morbid degree of *general* sensibility, or this may be confined to a single class of impressions, constituting the man of feeling on the one hand, and the devotee to some particular pursuit on the other. Where there is a want of sensibility, there will be found a cold, listless, and inenergetic character.

According to the varying shades of these manifestations, there will exist a general predisposition to gaiety, or gravity, or to that state of placidity, contentment, and cheerfulness which results from the just balance of these several dispositions. By the term cheerfulness however, we intend the natural state of a well adjusted, and well informed mind, not that artificial hilarity, which is too often assumed as a mask for the heart which is ill at ease; or as a cloak for feelings and passions, which if openly exhibited, would be scouted from society; not that *appearance* of lively interest in the views and feelings of others, which forms the common mode of interchange of the expression of good breeding; not a phenomenon which results from the affectation of humour, but a principle which is based on the calm sunshine of the soul. The countenance may wear the expression of pleasure; the exterior may be contented, while the heart does not participate the apparent peace; while it is worn by anguish, agitated by passion, or

slowly consumed by intrigue. Too frequently, this counterfeit hilarity admits of being applied to the basest of purposes, and requires to be most carefully guarded. We are not prepared to deny that a pleasing exterior *may* be useful in society; we are in some measure bound to consider the happiness of others, and not to mar their comfort by the communication of our gloom; the concealment of painful emotion *may* sometimes become a duty, and still more frequently, it *may* be expedient; it is even highly necessary to controul the feelings on many occasions; but *in general* this is to be avoided: it should be considered as a finishing off to the character; the young should be taught to be candid, open, and unreserved; for it is far better that the generous character thus formed, should experience some few mortifications, than that it should be impressed with the attributes of slyness, concealment, and hypocrisy. Besides, the inculcation of this principle will lead to a just distinction between friends and acquaintance; and as the young are gradually introduced into society, they will be taught to feel that they should not communicate all that passes in their bosom, to the ear of the uninterested companion. It must be recollected too, that this affected gaiety not only produces an injurious influence upon the character, but that it is also directly mischievous by giving rise to a great degree of excitement, which is necessarily followed by languor and depression; both morbid states, which it is most desi-

rable to avoid. Every observer, who has watched the effect of an exertion of this kind, to controul the agency of painful impression, must be aware how much that effort *costs*, and how great is the exhaustion which is its consequence; how largely it contributes to a system of excessive and enfeebled action, which destroys the foundation of real cheerfulness, while it circumscribes the influence, and distorts the manifestations of the mental powers.

Where there exists a lack of sensibility, and a consequent predisposition to a grave, phlegmatic, or melancholic temperament, the mental system is to be gently roused by every species of impression; by all which will communicate a lively interest to surrounding scenes; by all the pleasing recollections of past association; and by all the anticipations of hope. Yet even these simple excitants will not be borne by a highly susceptible child, in whom a great degree of vivacity is developed, and whose irritable, and even restless appetite for sensation, undermines the power of the sentient organ, and consequently interrupts the due performance of the bodily functions. In this case, the excess of sensibility is to be subdued; and in no way will it be more completely effected, than by giving importance to some counteracting power; as for instance, by cultivating the judgment, which weighs events with their results; which tries feelings and their remote consequences; which makes abstractions, and recoils the mind upon itself; which imagines,

separates, combines, deliberates, demonstrates, and produces all the phenomena of a sound understanding.

c. In this general review, the memory is well deserving particular attention; for perhaps there is no intellectual function, the operation of which occasions a greater and more powerful impression at once upon the brain, and also upon all the manifestations of mind. Caution is required in the employment of this faculty; its stores should be very gradually accumulated, and not at the expense of an effort which must soon result in fatigue, and must ultimately terminate in feebleness. The early exercise of memory is desirable, that it may be accustomed to exertion, and that it may be thus saved from morbid excitement, when called upon for a more strenuous effort. At first it should not be engaged upon *sustained* exertions; it should be employed only for a short time, and its powers should be carried by degrees to their highest reach. Particularly should it be frequently occupied in reviewing its former acquisitions, since memory may be strong, but not *retentive*, a property of the first importance, as without it, there would be no possibility of selecting, combining, or comparing the materials which it may have obtained.

When the memory has been loaded and oppressed with a heterogeneous mass of multifarious objects without form, order, or cohesion, then it is that regularity of thought, and precision of idea are precluded; there is no clue by which to un-

ravel the intricacies of that which really possesses no arrangement, and has been crowded together without design. A great effort has been made for indiscriminate accumulation, and the consequence is, that the brain suffers from the unnatural stimulus; images float before the imagination, without direction or controul, merely as the result of undisciplined and involuntary memory, and continually haunt the waking hours. Much of the disturbed sleep of children may be also ascribed to this cause; for the irritated state of the brain gives rise to the phantasmagoria of memory, and the uneasy dreams of infancy. This effect, in common with every other which disturbs the sentient organ, produces towards it an increased determination of fluids; for in what department of the economy can *irritation* be set up, without a corresponding increased momentum in the circulation of its blood? And since nature has most wisely and sedulously guarded the brain, from its liability to such an occurrence, the effort to produce it, must be followed by constitutional disturbance proportioned to the degree of *primary* irritation, the consequent afflux of blood to the part irritated, the difficulty with which an increased quantity of that fluid is sent to the brain, or indeed borne by it, the efforts of the general system to accomplish this object, and the peculiar delicacy of structure, and extensive variety of function of that viscus. A high degree of nervous susceptibility will be the consequence of this state, and will be accompanied by a propor-

tional diminution of mental energy for *sustained exertion;* we say for *sustained exertion,* because the excitement which will accrue, may often conduct the faculty to the performance of almost incredible temporary efforts; a dangerous height, from which a cruel fall must be anticipated.

When the memory is active, we may omen well for the intelligence of the child; but we may be also sure, that the activity of intellect will tend to impair the vigour of the physical constitution. And since, upon *this* is depending the health of the organ of mind, and the integrity of its manifestations, so is it of importance that the faculty whose influence is the present subject of consideration, should be cultivated only in proportion to the physical power of the system. Above all, let parents avoid *stimulating* the memory to precocious efforts. When it appears as a gift of nature, it should be hailed indeed as a boon, and developed with cautious, anxious care; but when no particular talent of this kind appears, let it not be goaded into excited action. Let the state of the system always be kept in view; when this is feeble, let the number of the surrounding objects be diminished; let the ideas be impoverished; let the sources of memory be cut off, in order to restore the harmony between the brain and the other organs of the economy. Let it not be misunderstood, that there is any thing like a constant relation between the strength of the animal system, and the reach of the brain as the organ of mind, so that the latter may be calculated

from the former: this is by no means the case, and would lead, if adopted, to constant *error*. All that is intended to be asserted, is that the brain as an organ is depending for its vigour and energy, upon the health and strength of the animal machine: and that whatever may have been its original aptitude for intellectual operations, yet that such exertions must not be pushed beyond what can be readily borne by the body which contains and supports it, as well as is reciprocally supported by it: for not only will the brain thus suffer as an intellectual organ, but the animal functions depending upon it will be feebly performed; the health, and strength, and vigour of the machine will be undermined; and the energy of the memory will be impaired; a fact which has been experienced by all those who have had the misfortune to suffer from irritation of that viscus. When the brain is capable of considerable action, but possesses little power to support it, great advantage is to be derived from that regular quiet exertion, which we have repeatedly recognized as a principle, by which the powers of the animal frame may be materially augmented: and with this view, the utility of application, and of systematic study, will be acknowledged; an important concession, the extent of which will be best estimated by reflecting on the disappointments and mortification entailed by the exertion of lively faculties unsupported by strength of system.

d. Similar principles are applicable to the fa-

culty of attention. We have already noticed that children are perhaps never,—at all events, are very seldom fatigued by impressions which are accidentally thrown in their way, or which are involuntarily produced; hence we infer, that the spontaneous efforts of this faculty may be safely permitted, and encouraged, and are always useful. If the attention were unrestricted and uneducated, nature, that wise directrix, would display her knowledge of her own power, and would *observe* only just so much as she is capable of receiving with precision, and embracing with accuracy. But this tendency of nature is not sufficient for intellectual, spiritual, immortal man; he must do more than contemplate the necessities of his every day existence. The limit of his faculties is not therefore to be just such, as they appear to be, through the cloud of materiality which invests them; and yet the knowledge of nature's own boundaries, will serve as a guide for the process of education; to warn us when we overstep the line of demarcation she has drawn, and to teach us to proceed cautiously. Thus, for instance, the children of the poor very seldom suffer from *headache,* except as a symptom depending upon some other disordered state; but it will also be found, that in them, the faculty of attention has not been developed, and is not easily excited: they will pass the most interesting objects; they will hear the most valuable truths; they may be stimulated by powerful emotion; but no impression is received; atten-

tion is not awakened; the eye, the ear, the heart may be appealed to in vain; there is no sight, no hearing, no feeling, because there is *no attention*. The object of education is therefore so gradually to develop this faculty, as that it may be perfected without injury to its organ. The danger consists in this, viz. when education and art presume to fix the attention with too great intensity and perseverance, upon a multiplicity of objects, or upon *one* object exclusively, and too much in detail. There are a thousand ways of employing this faculty without making it a matter of *effort*: the objects which surround a child, will always afford sufficient ground for calling out the attention, without seeming to do so; whereas *abstracted attention* is most difficult to infancy, *and costs much too great an effort*. Gigantic powers of intelligence may be almost ruined, by inducing them to an effort of abstraction and analysis, to which they are inadequate; and therefore the only rational method of education, is to develop the *power* before its exercise is called for, and this is to be effected by short and varied exertions. Let it however be always kept in view, that the object of this caution is only to ensure the integrity of the organ, and gradually to augment the reach of the faculty; not in any degree to circumscribe its influence, since this is of the highest importance, and furnishes the most powerful means of correcting those feelings and passions which we are anxious to subdue.

It will be found that attention is a very exten-

sively operative principle, and that it may be employed upon many of the slighter occasions of life, in which diverting the faculty will often call off the child from the indulgence of evil propensity, and avoid that collision between the authority of the parent, and the will of the infant, which it is so desirable on all occasions to keep as much as possible out of sight. The mind *may be governed imperceptibly;* but once make this submission to authority a prominent point, and associate it with the yielding of the child's will in some favourite particular, it becomes an object worth struggling for; a spirit of disobedience and rebellion is developed; and a state of mind most unfavourable to education is produced. All this is very generally to be avoided by the aid of the faculty of attention: and so in the subsequent and more important circumstances of life, the voice of excessive emotion, the influence of excited sensibility, the impulse of passion, the erroneous judgment of a heated imagination, the hasty decisions of prejudice, and even the turbulence of vice admit of controul by the counter-agency of this principle wisely applied, and perseveringly acted upon. It will at once be seen too, in how great a degree injury of the animal frame is prevented by this influence, in consequence of avoiding the agitation and disturbance of the general harmony, which would be the result of these bursts of feeling and of passion: and thus will it appear how important is the conservative agency of this faculty, both on the moral and physical

powers. Thus too will be frequently saved that state of "*emportement*" from contradiction, the influence of which is so extensively felt both on the animal and mental system; a state which has its immediate result in violent anger, and terminates in the production of evil will, and the indulgence of a desire for vengeance.

Let these effects be considered in detail for one moment; and then let the parent judge if such be not a faithful picture; and if it be not all-important to prevent the formation of phenomena, which admit of being changed by the intervention of attention; but which, when fully developed, bid defiance to controul. There exists in the human mind a natural impatience of contradiction, which is early exhibited in the little gusts of passion of infancy developed by the slightest causes, and which may be easily foreseen or superseded, if early attended to. But this requires judicious management; it is to be accomplished by engaging this faculty on some other subject: but if a different plan be pursued; if the attention be rivetted on the object of contradiction; and the caprice or the will of the infant be attempted to be conquered by force, the *immediate* consequence is a fit of obstinacy and passion. The whole system is agitated; the hair becomes erect; the eyes sparkling, and expressive of rage; the breath is held by means of a powerful inspiration, while the nostrils are expanded, and the mouth is closed; the back is immovably stiffened; the limbs are fixed, and the whole muscular system

is rendered tense and unyielding; the little hands are clenched; the skin becomes generally red, and the face is even sometimes blackened from the violence of the effort produced upon the chest; the pulse is quickened; the infant stamps with imbecile fury, and at length, the paroxysm may terminate in most violent and convulsive crying. But sometimes this state leads to a complete interruption for the time, of the animal functions, and fainting or absolute convulsions may be the consequence, accordingly as the effect produced may have been exerted principally upon the sanguiferous or nervous system: the approach of the former state will be indicated by paleness of the skin, and a sudden relaxation of the violent tension of the commencing paroxysm; that of the latter, by increased fulness and lividity of the countenance, with oppressed breathing, and cold extremities. At another time, the effect will be shewn principally upon the digestive function, and an excessive and disordered secretion of bile will be the consequence. Thus then, the most important functions of the economy; the energy of the brain; the integrity of the nervous and muscular systems; the circulation of the blood; and the process of digestion and assimilation are arrested by the uncontrouled influence of a fit of passion. The moral treatment of the young under these circumstances is not here to be considered; and we shall only therefore intreat the parent to reflect, that the frequent repetition of these paroxysms will result in the formation of hatred,

and the desire to injure those who are its objects; thus developing the most malignant passions, and actually leading on the mind to evil, instead of rescuing it from the precipice on whose verge it totters. But enough surely has been said, to induce the attention of parents to this most important particular.

It is only necessary further to remark, that in developing the faculty of attention, it is desirable to fix it upon objects extrinsic to the pupil. The last thing which it should be taught to think of as important, must be, the supply of its own little wants. The sacrifice of its ease and gratification, in order to procure that of others, should be its first principle of action. But this will never be accomplished, while attention is concentrated upon itself. Thus, from the earliest period, it should be taught to think lightly of its trifling personal disasters, which may thus be made the means of adding to the energy of its character, and of educing a degree of fortitude and superiority to the common ills of life, which will be of the first importance in enabling it to rise above "the whips and scorns of time;" while, on the contrary, anxious attention to every little uneasiness, especially that which it may have brought on itself by carelessness, (the best means of producing care,) will evolve a timid character; the indulgence of its little complaints will soon create a pleasure in making them, will develop a fretful disposition, and if it be but fostered for a while, will terminate in absolute pusillanimity. *Principles*

and *feelings* are to be the objects of attention, and the latter are to be overcome when erroneous, and strengthened when judicious, by the influence of the former. Such, and so important, are the seemingly slight causes which demand the parent's care: causes apparently so small, isolated, and uninfluential, as to be thought of little moment; but which, in fact, are widely operative, and constantly advancing; not at any simple rate of increase, but in the ratio of geometrical progression; and which, if allowed to proceed, will soon surpass the power of calculation.

e. The influence of association upon the intellectual organ, is far less extensively and less deeply felt, than is that of attention. It is easier to imagine circumstances and things, than to deprive events of their adventitious colourings. It is less difficult to discover points of fancied resemblance and association, than it is to analyze the intrinsic worth and real nature of opinion: it is far less difficult to create by imagination, than it is to dissect methodically: it is easier to trace a new and imaginative route towards our object, than to spend the time in the slow investigation of the attributes of truth; and hence the impression upon the nervous system is far less considerable from the employment of this faculty, and it will often, therefore, form a good alternative of action, a remedy for the evils produced by too close attention, and too abstracted pursuits; it may be used advantageously as a medi-

cine when the energy of the brain flags, and when the cautious parent intuitively descries that active exertion should be arrested.

f. The exercise of *the will,* and *of the judgment* which precedes it, produces a considerable, but on the whole a steady, uniform, and beneficial agency upon the intellectual manifestations. An exception to this assertion will however be found, when the will is the result *of passion, not of judgment;* for in this case, it will serve to prolong, and extend the influence of the particular cause which has produced it. One of the properties of the will is, that it should be governed by the passions and affections; but then it should only be thus guided in *submission to the* judgment. And again, another of its properties is, that itself should govern and controul the influence of *passion;* and this it does as the result of principled judgment. In this way its operation on the intellectual organ is extensive, and it serves to maintain a general moderation of desire, and to introduce that restricted pursuit of objects which will occasion harmony, and preserve the equilibrium of the mental manifestations. Thus then, the judgment enables man to estimate the relative importance of objects, and to appreciate the degree in which he ought to be affected by them; placing in this way, a limit to his own actions and motions; but above all, to that excitement of the brain, which results from the uncontrouled impression of different objects upon the immaterial

principle, or its organ. The consideration of this property, is of the greatest interest in the pursuits of intellectual education; and *much labour* will not be lost, when devoted to an object so indispensable for the maturity of the mental fruits, and for the culture of that soil, from which they are to be reared and nurtured, expanded and perfected.

CHAP. XV.

THE SAME SUBJECT CONTINUED—FOURTH. INFLUENCE OF THE PASSIONS ON THE INTELLECTUAL ORGAN AND FACULTIES — PASSION A VIOLENT DESIRE — ITS POWER NOT IRRESISTIBLE—TO BE CONTROULED BY REASON—EXCITING AND DEPRESSING PASSIONS—CAUTIONS REQUIRED BY EITHER—THE INFLUENCE OF THE PASSIONS ON THE BRAIN, AND THROUGH IT, UPON OTHER PARTS OF THE ANIMAL ECONOMY—THE PASSIONS FOR THE MOST PART, VIRTUES OR VICES, AS THEY MAY BE DIRECTED AND EMPLOYED —NECESSITY FOR SELF-CONTROUL—EDUCATION—LEGISLATION—RELIGION, AND THEIR RESPECTIVE AGENCIES.

IV. *Influence of the Passions.*

Reason alone produces a cold character, and would deprive man of his highest motives to energy of action, and intensity of feeling. Hence he has been provided with passions and affections which constitute the very soul of existence, and without which nature herself, with all her wonderful intellectual manifestations, would be languishing and monotonous, and would be deprived of a great variety of ideas, which give to the memory and imagination a thousand novel combinations, and infuse into the whole character, a degree of energy which is wanting, where the quickening spirit of passion and affection does not communicate its influence to the manifestations of mind.

Passion may be defined to be only a violent desire; its exercise excites the animal machine, and is therefore followed by depression; while if it predominate in the character, a great degree of suffering is frequently occasioned by the agitation it produces. The term passion, may admit of two applications; the first of which is only *to feel*, the mere capacity for receiving impressions; while the second is the more active, and consists in willing with energy, force, and perseverance: the object of this *will*, defining the particular *desire* or passion. Although, however, this may be true in general terms, there is yet a certain and defined distinction between *passion* and *will*, notwithstanding that the former often precedes and produces the latter. It is this,—that while the *firmest will* is the result of judgment formed on the consideration and appreciation of many motives; *passion* essentially consists in an internal feeling which, when active, fulfils for the immaterial principle, an office analogous with that which is performed for the body by the internal sensations, as hunger, &c. For as these selfish emotions, as hunger, thirst, pain, &c., indicate the particular wants of the animal system, so do the affections and passions betray the necessities of the mind; shew the relation in which it has been placed in society; exhibit the advantages of moral motives; develop the tendencies of the soul; evince the superior nature of man; call loudly for the controuling agency of some superior principle; and shew the importance of that

guide, which can alone be found in revelation; while they declare to us if we will listen to their voice, that the only remedy for the disorder and confusion they frequently create is to be met with in religion: and leave us to the necessary inference, that as nothing here can repair the mischiefs arising from their wild and wanton influence, so in the system of government of a just and holy God, there must be some future day of retribution, when all these inequalities shall be made plain; when the just shall be rewarded, and the wicked punished.

Thus then passion, although frequently giving life, and energy, and character to the will, does also often evince its power independently of that principle, and on other occasions is controuled by it. For however powerful may be the voice of passion, it by no means irresistibly commands the action which is its consequence. There is then no excuse for erroneous or vicious conduct, since man is a free agent, and is not blindly driven into action by the fury of uncontrouled desire, except as a willing servant, or obedient slave. He has been most beneficently provided with counter-passions, with reason, reflection, conscience, revelation, affording so many rules for the government of himself; and then to plead the influence of passion as the excuse for impropriety of conduct, is to give up his pretensions to superiority, conferred upon him by the possession of a rational soul. Man is essentially a deliberative animal; each motive to action may

be weighed in its turn; and it is for him to choose between the operation of different impulses, according to the rules of prudence, the voice of reason, the maxims of wisdom, the dictates of conscience, and the precepts of religion, with which he has been provided for the express government of himself.

The passions have been usually characterized as exciting and depressing; the former embracing love, joy, hope, &c. the latter comprehending grief, fear, remorse, &c. Their separate influence upon the animal economy, as well as on the mental manifestations, will be deferred till they come before us in detail in the subsequent volume. It will be only proper to state here as a general principle, that *all the passions* of necessity *excite*, and are followed by a corresponding stage of depression; but that the latter is by no means in *proportion* to the former state, for while in some instances the period of excitement may be long continued, and may be followed by depression only as a consequence of exhaustion; in others it may be so short, so feebly characterized as to be overlooked by an inaccurate observer, and thus to induce the idea, that some passions are in their nature essentially depressing. A minute inquirer will however, always detect under the most unfavourable circumstances, a period of *excitation*, though sometimes so violent as occasionally to destroy the power of resistance and re-action, and that the system seems to sink at once under its influence. It is of great importance that it

should be clearly understood, that this period of *destructive excitation*, does invariably precede the depression which we witness, and which otherwise we might erroneously fancy admitted of relief by means of *stimulants*. But mental *stimulants* are bad things; the mind is always active enough when not *oppressed* by morbid action, and the most effectual method of relief, is, not by goading it to excitement, but by diminishing the intensity of the depressing cause, and by producing harmony of the intellectual functions. Thus for instance, the depression of grief and fear is not to be relieved by the excitement of joy and courage; but is rather to be subdued by the calmants of resignation and hope, leading to fortitude and patience. In every instance, the first impression of passion is stimulating, and the consequent stage depends upon the intensity of that impression, and the degree in which the individual yields to, or resists its influence. To attempt to relieve the consequent depression by excitement, is to establish an action in the system, which it has no power to support, and under which the equilibrium of the mental manifestations, will be for a time, perhaps for ever, and irretrievably lost. The only rational treatment therefore, is, to soothe the first feeling of irritation, and then to develop those powers of the mental constitution, which will preserve its integrity during the continuance of the depressing cause, and will enable it to rise superior to its influence, though often by slow and almost imper-

ceptible degrees. When the influence of passion as an excitant is longer continued, that action must be moderated if it be excessive, or supported if it be only in a due degree, by all the resources of the intellectual manifestations. With every wish to give the full energy of passion to the character, the parent will yet most anxiously watch over its influence, when she recollects how easily the turbulence of the storm is excited, and how long it is after that storm has subsided, before the tossed billows are hushed to repose, or before even a moderate degree of calm is produced.

The influence of the passions is exerted primarily upon the brain; and through it, almost immediately upon the functions of digestion, and of the circulation. Indeed the rapidity with which these secondary effects are produced, would almost lead a careless observer to imagine that *they* must have been the first expressions of uneasiness; yet this is not the case, and these remote functions suffer only as a consequence of the first morbid impression upon the organ of mind. Here then is an instance of the power of *mental* emotion, over the *mental*, or brainular organ, and by its remote agency, upon every part of the animal machine. Thus, by one master-passion, not only will the intellectual manifestations, attention, perception, memory, &c. be destroyed, or at least superseded, but the energy of volition will be annihilated; the body trembles because of the interrupted supply of nervous

energy to the muscles; the skin is pale and bloodless, crimson or even blackish; the heart is quickened, or irregular, or altogether arrested in its action; the stomach ceases to digest, and often takes on the action of vomiting, and an immensity of bile is secreted, or it slowly loses its power, and sinks from the continuance of a less violent but persevering cause; apoplexy and other morbid symptoms are sometimes induced; and all these again exert a reciprocal influence upon the already irritated brain, and through it upon the mind.

Such is the agency of the passions on the animal functions immediately; their *intermediate* operation on these functions will depend on the peculiar character of the emotions they excite, and on the degree in which these emotions are called into action. Thus *they will* for the most part be virtues or vices, according to the use which may be made of them. When they are exhibited in a moderate degree and without disturbance to the mental harmony, they will form so many points of energy and interest about the character; they will enlarge the power, and augment the opportunities of doing good, while they will add to the happiness of the individual, by multiplying his points of contact, and of usefulness with society. But when they become immoderate, they lose their character of usefulness, the system is excited, the mind is agitated, the good, the comfort, the happiness of others are sacrificed, good motives and principles sink before

their overpowering influence, the best resolutions prove only a feeble barrier, and man is submitted to that worst of all tyrannies, the despotism of selfish desire; he blindly obeys its impulse, and hurried along the precipitous path of passion, is soon lost in the whirlpool of unhallowed conduct. Hence the necessity for *self-controul, education, legislation, religion;* for their *relative* influence; and for the exercise of every motive which can cement the integrity of the social compact. We cannot here enter particularly upon this subject; it must however be remarked, that man is too feeble to exist independently; and that in this very helplessness is found the necessity for the combination of many, or in fact for the institutions of society, in which he tacitly agrees to surrender a certain portion of individual right for the common weal; he feels that if each one were to act according to the stimulus of occasion and of selfish passion, each would soon be subjected to the right of the strongest; and truth and justice, equity and virtue, would be banished from the world.

In the very constitution of society therefore, there is a voluntary yielding of a certain portion of selfish desire, and man is taught the necessity of *self-controul.* This is but a feeble motive to action; and the love of good order, the integrity of the social bond, the preservation of the natural fitness of things, and even the blessings arising from this voluntary yielding of the individual, form very uncertain safeguards to society,

and are easily swept away before the voice of passion, and the excitement of the organization. For man is prone to evil and injustice; the love of present ease and selfish gratification predominates; he is often the dupe of prejudice, and still more frequently the victim of vicious propensity. The predisposition to sin rests upon him; he inherits it from his first parents; the thoughts of his heart are evil; he prefers that which will give him pleasure to that which will do good to others; he listens only to the invitation of corrupt propensity, and is deaf to the whisperings of conscience; he is the creature of passion, and driven of fierce winds; he experiences the ultimate consequences of the fall; he is almost wholly destitute of all that is amiable; and this state is perpetuated by the want of education.

Education develops the intellectual faculties; fosters the influence of reason, and the monitions of conscience; cultivates habits of reflection, augments the power of the will, and widens the sphere of judgment; supplies good principles; controuls vicious emotions; develops the amiable, and represses the selfish passions; instils good motives, and furnishes worthy objects of pursuit. In this way, not only are the passions susceptible of education, but they admit, by its means, of very extensive modification.

Yet all these are quite insufficient to procure the peace and good order of society, or the soul's calm, which can only be accomplished by *legislation* and *religion*. The same law, which forms

the basis of society, viz. the surrender of a portion of individual right for the common weal, has also prompted the institution of civil government, which essentially consists in the delegation of a certain portion of personal right, into the hands of a few, in order to obtain immunity from the attacks of the wicked, and to secure the punishment of crime. The most heinous offences against society would often go unpunished, if left to the *vengeance* of the sufferers, because these being the more feeble, would not possess the power of defence, much less of avenging themselves. Besides, the very feeling of vengeance is one in which crime should never be visited with punishment; since it is that which would often give it undue severity, and occasionally lead to the commission of crimes even greater than that for which punishment is intended: in addition to which, may be considered the unfavourable state of mind produced by the necessity of individual judgment, all of which are obviated by conferring this right to punish every infraction of the social compact, on the few upright and disinterested judges, who, apart from passion, determine upon evidence, and award the punishment where it is due. On this principle, has proceeded the formation of human laws and human jurisprudence, a system indispensably necessary to secure the *outward* good conduct of man, and to lead him to controul his passions.

But this reaches not beyond the exterior character; it may secure outward decency, and

prevent open injustice, or afford the means of defence to the feeble, and of punishment to the wicked; but it leaves the heart untouched, the motives impure, the desires unholy. And nothing can effect *their* renovation but religion, the influence of that Holy Spirit, by whose inspiration alone, can the thoughts and intents of the heart be changed; that alone, which can rectify the disorder introduced into the mind by sin; that alone which can govern the unruly passions, and furnish motives sufficient to induce man to struggle against their influence; that alone, which can make him subordinate the desire of selfish gratification to the good of others; that alone, which can urge him to strive after conformity to his great exemplar; that alone, which can constitute man *rational*, or make him truly happy!! Of what avail is the possession of reason, his exclusive privilege, if it do not lead to the wise employment of all his faculties? But *reason* alone will not succeed in constantly setting before him, this prize as a sufficient object of desire; and it is only by the high sanction of religion, and by its every day influence, that he can hope to be restored to the image of God, or to enjoy *His* favour and blessing. Its precepts lead to happiness: nothing short of these can confer peace; and, possessed of this "pearl of great price," the good man will be happy under the most adverse circumstances. A stranger to the indulgence of ambition, avarice, anger, hatred, jealousy, revenge, and other malignant passions; and dili-

gently cultivating the love of others, benevolence, &c. &c. he enjoys more peace than can be expressed, and enters into that happiness which always results from the real desire and sincere endeavour to resemble *Him*, whose we are, and whom we ought to serve; and in whose hope and confidence, we should rise superior to every cause of care and anxiety.

CHAP. XVI.

EXERCISE OF THE INTELLECTUAL FACULTIES—IT CONSISTS IN THE STUDY OF THE ARTS AND SCIENCES, AND IN THE PERFORMANCE OF THE MORAL VIRTUES—KNOWLEDGE IS POWER, AND THE GREATEST POSSIBLE AMOUNT SHOULD BE OBTAINED—ALWAYS AVOIDING CONFUSION, FEEBLE AND IMMATURE RESULTS—ADVANTAGES ARISING FROM THE MECHANICAL ARTS—FROM THE STUDY OF THE FINE ARTS—FROM STORING THE MEMORY WITH CHRISTIAN PRINCIPLES—CAUTIONS REQUIRED BY THIS FACULTY—THE PROPER OBJECTS FOR ITS EXERCISE ARE LANGUAGE AND THE BELLES LETTRES, NATURAL HISTORY, BOTANY, GEOLOGY, MINERALOGY—EXERCISE FOR THE IMAGINATION TO BE FOUND IN GEOGRAPHY, ASTRONOMY, NATURAL PHILOSOPHY, AND HISTORY—THE PRECAUTIONS IT REQUIRES—IT IS OFTENER NECESSARY TO REPRESS THAN TO STIMULATE THIS FACULTY—INFLUENCE OF MATHEMATICAL STUDIES, GEOMETRY, &c.—PRECAUTIONS REQUIRED BY THE EXERCISE OF THE INTELLECTUAL FACULTIES.

V. *Exercise of the Intellectual Faculties.*

The exercise of the faculties so recently contemplated, consists in the study of the arts and sciences, and in the performance of the moral virtues. A few desultory hints only can be here given on these connected subjects; while the last proposition will be particularly developed in the succeed-

ing section of this work. The principle just now laid down is applicable to every individual. Knowledge is power, and as such is to be sought after and obtained; but it must always have a practical bearing; it, as well as every precept, every opinion, every example, must have a tendency to make man better, and to shew that he is better,—a better husband, father, friend; one who fears God, fears to offend him, and earnestly desires to obey and serve him here, and to be with him hereafter for ever. Nothing can be more universally operative than this law, which extends to the heart, and submits every power and faculty to *His* glory who conferred them. Although such be the *tendency* of every pursuit, it will not be necessary that this should be *prominently* impressed upon every single object of desire: on the contrary, it is not always visible; but though not visible, it is operative; and that pursuit which *contravenes* this object, is one which ought to be abandoned. There is however a wide difference between the *exclusive* pursuit of religious subjects, and the regular observance of all that is in keeping with them. A few remarks only are subjoined.

Whatever may be the peculiar characteristic of the mental attributes, the exercise of the intellectual faculties should be so directed, as to give the fullest possible development to the greatest possible number of manifestations, without introducing confused, insipid, or immature results.

Thus the study, and actually operative pursuit of the mechanical arts, is possessed of signal advantages, to those who are endued with too high a degree of sensibility; since the development of muscular power, will be most decidedly beneficial, by calling off the energy of the brain from purely intellectual objects. And on the contrary, where there exists a certain hebetude of feeling, and a lack of sensibility, the study of the fine arts offers a resource of wonderful power, since this requires the active and intelligent exercise of imagination, and of the sentiments and passions. The degree in which these may be safely cultivated, must be left to the discretion of the parent and instructor, and will require to be varied perhaps for every individual, and even for the same individual at different periods of his life; for it will be remarked, that identical impressions produce a much greater effect upon the animal functions, and intellectual manifestations, at one time than at another; owing to the greater degree of attention with which they may be received, the peculiar aptitude of the mind for concurring with them, and the particular state of the percipient organ. And as the secret of intellectual, as well as bodily health consists in the active exercise of *every* function, and in avoiding the undue excitement of *any*, it must be recollected, that this very development of sensibility, by means of attention to the fine arts, demands caution; and that if continued too long at any one time, it will fatigue

the nerves, exhaust the powers, irritate the brain, and introduce disorder and feebleness into the spiritual functions.

It has been already noticed, how important it is to employ the memory, that faithful storekeeper of the mind, whose ample powers should be engaged and accumulated upon useful and accessible objects. Storing this faculty with practical and available principles, moral precepts, and the great truths of christianity, must form the first, (in importance,) the last, the constant, uniform object of the parent: but this involves a subject not immediately before us.

It has been remarked already, that memory is to a certain extent, *mechanical* and involuntary; and it will become so, in proportion as it is exercised upon objects with which it has no acquaintance, and which have no tangible hold upon the manifestations of mind. This, however, is not a property of memory which it is desirable to *cultivate;* for notwithstanding its occasional usefulness, its influence is upon the whole rather baneful than beneficial. It is, therefore, better not to commit to memory, as an exercise of the faculty, that which leaves no decided impression upon the mind; but to select objects on which to employ its powers, that will communicate ideas likewise: and then, in after life, whenever the same words are reproduced from memory or recollection, a similar *idea* is associated with them, and the sphere of the mind's operations is thus kept constantly enlarging. But if a jargon of

words (which though containing ideas) conveyed in such a form, or clothed in such language as is incomprehensible to infancy, be undesirable; a fortiori, every exercise of the memory is to be sedulously avoided, which really and intrinsically contains no idea, and is entirely incapable of exciting any. This is really developing a faculty, and consigning it at once to positive uselessness. Let then the memory be exercised upon sensible objects, and as far as may be, upon subjects which the child can comprehend, or will be able presently to comprehend, when the maxim is re-excited in the mind by the exertion of voluntary, or the simpler action of involuntary memory.

One of the first objects of intellectual memory will be the rudiments of language, orthöepy, grammar, the philosophy of rhetoric, and the belles lettres. In this course, too much should never be attempted in a short time: the instructor should be satisfied with slow progress, and should seek rather for certainty of advance, than for rapidity of progression. Let one subject be well comprehended before another is introduced; and let there be regular days of rehearsal and examination, in order to keep the knowledge bright, and preserve it when acquired from man's unfortunate tendency to forgetfulness. Let this pursuit be rendered as attractive as possible; and as far as may be, let there be a constant application to the practical purposes of life; and let this practice be sedulously interwoven with the duties of the day. In this way will the young

learn to connect inseparably the ideas of knowledge and action; and the irksomeness of merely speculative acquisition will be superseded by that which makes a decided hold upon the mind.

But again, *natural history* presents a wide and most amusing field for the exercise of this faculty, because it enlarges the mind, communicates ideas, and is so far connected with surrounding sensible objects, that it admits of being recalled by the thousand associations with which it is united. Cultivate an acquaintance with nature in all her forms, and there will be developed a habit of investigation most useful in after life; while the mind is stored with salutary knowledge, a taste for literature is excited; energy of pursuit after the little objects of its care is communicated; not to mention the moral effect to be derived from this pursuit;—viz. the natural answer to the most natural enquiry of the child as to *who* made all these wonders; and the equally natural conclusion of the wisdom of the architect, as well as the goodness and power of the Creator: ideas which will ever be associated in the memory with the *object* which first excited enquiry, and which will thus lay the foundation for natural religion. Instruction is to be found at every step; and we have the highest authority for asserting, that the best method of teaching, is by associating information with the sensible objects which surround us. Abundant opportunities will thus be found, of proving the feebleness of the highest reach of man's intellect; the extensive range of his igno-

rance; and his comparative incapacity to embrace all that should come before him.

The study of the habits, manners, and instincts of animals, will only form an introduction to other branches of natural history, among which we may notice particularly, *entomology;* a pursuit containing wonders at every step, and moreover, leading to the use of the microscope and the explanation of its principles. In the mere history of the ant and the bee, are contained wonders of astonishing interest to children; and yet how small a section of this department even, is embraced by these little industrious insects; which again, must themselves, yield, in the attractiveness of their claims to attention, to the moth and the butterfly tribe.

To this may be added *ornithology*, though we shall pass it over, in order to particularize *botany;* an object more accessible to all, and which may be practically pursued without the necessity of inflicting pain. A taste for this delightful study is most readily cultivated, and every walk may be made subservient to it; the spirit of inquiry is excited without, and will be most easily carried on to that laudable enthusiasm, which will enable the pupil to conquer the repulsiveness of its rudiments; a forbidding approach, which, however, may be divested of its frown, by the mode of communicating instruction. Every day will then be a day of interest; and the search after a new flower and its history, will take away from fatigue; suspend the indisposition for ex-

ertion; store the mind with ideas; and invest every bud and leaf, not with blind wonder, but with tenfold admiration, arising from the knowledge of its structure and functions, and of the wisdom and skill displayed in their creation and preservation.

It has been objected against this pursuit, that it is calculated to develop ideas which may be injurious to the modesty of feeling of female purity. This is an objection of no moment: the memorable observation at the institution of the order of the garter may be here applied: "honi soit qui mal y pense;" the evil rests only in the morbid tendency of evil-disposed minds; and what pursuit is there, which may not be converted into an instrument of ill by a prurient imagination? For besides that the study of botany is not necessarily depending upon the sexual system of Linnæus, (a reply to this objection which we shall however waive,) it is most unhesitatingly asserted, that in a pure mind, this pursuit contains nothing to contaminate, and will never excite an idea which the most delicate female need blush to own. The whole arrangement will be contemplated as a matter of science, and will never be invested with ideas which are brooded over only by a want of delicacy of feeling, and by a grossness of idea, which it will have been the object of education to supersede. Even the *sexual* system may be taught long before the young mind would be capable of affixing a sensual idea to certain phenomena; all it would derive from

the pursuit, would be that its investigations were facilitated by a certain arrangement of stamens and pistils, &c. : ideas sufficiently definite, and the use of which in physiological botany may be explained by a delicate mind, without producing an indelicate idea; while the whole study is considered as unfolding some of those wonders of creation, which mark the footsteps of the deity, and admirably impress the mind with convictions of the creating power, such as it is so desirable to cultivate. Thus early introduced to the pursuit, it will continue as an object of amusement and scientific research; and will never excite an impure thought, except in a bosom which has been previously corrupted. Let not then a mistaken squeamishness cut off from the young, this source of delight and instruction; a source, which they who strain at gnats, and swallow camels, would exclude, and substitute for it some fashionable accomplishment, which without producing a single idea, will lead its possessor into the display of her person, and at the very least, place her on the slippery verge of temptation.

Before we quite quit this branch of our subject, we must mention *geology*, as another department of study, admirably calculated for an exercise of the memory; only stating distinctly, that we mean not by this term, the wild speculations of those, who to serve a particular purpose, have invented hypotheses, each perhaps more injurious in its practical bearing than its predecessor; but only that intimate acquaintance with the structure

of our globe, which is desirable as an object of knowledge, which is now so common a pursuit, and which it is necessary to be prepared with, in order not to be led away from the truth, by the confident assertions of the ignorant and the designing, or the hollow sophisms of those who endeavour to supersede the *difficulties* incident to the confined reach of human reason, by inventing *difficulties* which are *greater because irrational.* The scriptures of inspiration never suffer from really scientific information; the doctrines and the facts of revelation need never fear the test of discussion, but should always court the elucidation of human learning and rational inquiry; for they will derive support from that spirit of modest inductive reasoning which characterizes true science; and the only way of being prepared for the cavils of objectors, is not by shunning that ground over which superficial investigators have lightly trodden, and carried their unhallowed fancies, and from which they have drawn the most unphilosophical conclusions; *but* by conveying the torch of patient research into the most secret recesses of the earth, accumulating the facts which it affords; and resting satisfied with the result, although there may have remained many phenomena unexplained, and although there may not be a sufficient number of data whence to infer a consistent theory of the past history of the moral changes which the inhabitants of our globe may have undergone. There are many of the apparently simplest phenomena, the *rationale* of which

we cannot explore; we have yet to obtain a satisfactory explanation of the laws which govern the wind; and shall the authority of revelation be doubted, because *all* the apparent circumstances of our globe cannot be explained according to *our* views of the Mosaic History? As well might we doubt the existence of the wind, because we cannot reduce its phenomena to a mathematical demonstration; as well might we doubt the existence of a thousand natural processes, with whose laws we are unacquainted, but which we know to be governed by a system of regulation as perfect and undeviating as any of those with which we are thoroughly informed, though we cannot trace the hand which governs and directs them! But we reason from that we know, to that we know not; we do not find facts opposed to rational induction; and we conclude that there are fixed and definite laws, an immutable Lawgiver and supreme Governor, although we cannot follow all the steps of his mighty agency. Let then this subject be considered, as one of desirable investigation; let the mind be imbued with its truths; let them be sought after in a spirit of patient, diligent, humble research; let the pride of learning be submitted to the feebleness of reasoning; let the aspirations of intelligence be constantly subdued by the limited capacity of the understanding; and let the judgment be stored with that humble and diffident knowledge, which will lead its possessor to the fountain of Supreme Intelligence; humbly craving the assistance of

his revealed will, and cheerfully submitting the wanderings of ungoverned fancy, when reason fails, to the true guidance of *Him*, who has promised *His* Spirit to those who ask, and who will teach us all that is necessary for us to know! Connected with the science of geology, is the study of mineralogy, and the dependent pursuit of chemistry; sciences which throw mutual light upon each other, and which will contribute to enlarge the young mind, as it is able to bear them.

The development of the *imagination*, through the instrumentality of works of fiction, is at best problematical. We shall have occasion to notice this class of composition in a subsequent part of this design, and we shall here only remark, that in order to their being placed in the hands of the young, they will require a very rigid selection; and that such only can be deemed admissible, as have a decidedly moral tendency. The danger of creating an unreal world, and presenting it to the view of children; of communicating a false estimate of men and things; of forming erroneous opinions of character; of producing a fluctuating code of morality, instead of the fixed principles of truth; and of developing a sickly sensibility, is such, that the parent will here act with great caution. Besides, there are abundant opportunities of indirectly encouraging the imagination, while it is employed upon sober realities, and therefore while it possesses a clue to guide it through the intricacies of uncertainty.

An acquaintance with the science of geography, and the natural history of man; and with all the wonders of our planetary system, and of the plurality of worlds connected with it, couched under the general term of astronomy, affords very abundant opportunities for the enlargement of the boundaries of this faculty. A similar power is conferred by the common routine of scholastic education, and by the necessary acquaintance, with perhaps the more than questionable productions of ancient literature. The researches into the other branches of natural philosophy, particularly into the laws which govern fluids at rest and in motion; the phenomena of light and heat, electricity, magnetism, &c. afford abundant resources for encouraging the imagination, while they also serve to restrain it within sober limits, and to store the mind with that ample knowledge, which will act as a counterpoise to its vagaries, and prevent its wild luxuriance, by chaining it down to the realities of experience, and of that judgment without which the results of the former, however extended it may have been, are but a succession of hazardous and incoherent experiments.

In this section of our inquiry, we must not omit to mention *history*, with its motley group of qualifications. The parent dares not forget the dangers to the young which environ the page of history; nor the poison which too frequently is communicated by it, in the most dangerous, because the most attractive form. On its flowery

banks, too often lies concealed the noxious reptile, of whose existence the victim is not aware, until he feels its envenomed sting. The page of history is too generally a record of the crimes and vices of mankind,—crimes and vices which are despoiled of their native ugliness by the artificial glare of some brilliant superadded quality: it develops the character of those who have been rendered great and conspicuous, not by their virtues and beneficence, but by the injuries they have inflicted, and the miseries they have entailed. Hence an erroneous impression of right and wrong may most readily be made; while the child will become acquainted with a tissue of improprieties, of which it would be desirable that it should remain in entire ignorance, even of their existence. Then again, the facts professed to be related by history are distorted by prejudice and party feeling; impartiality is scarcely to be expected; the most simple events are alternately supported or enfeebled by evidence the most contradictory and incompatible; the attractive hero is seldom, if ever, represented in his true character; and the historian has too often condescended to make his subject the vehicle for communicating a covert and insidious attack upon the great truths of our religion. The nicest caution will therefore be required, in the pursuit of this indispensable branch of knowledge; and the development of moral and religious principle should at least be coeval with, if it do not precede, an attention to the page of history; an attention which should

be paid only in the society, and under the immediate guidance of the parent; and with the deep feeling of the uncertainty which clouds its events, and of their general hostility to the majesty of heaven. The memorable anecdote of Sir Walter Raleigh, when writing his history of the world, and the conflicting testimony of writers, so admirably illustrated in Walpole's Historical Doubts, will serve to establish the former principle; while the latter will be self-evident to any child whose education has been founded on religious principle. This subject will again come before us.

The study of the fine arts, by which life is embellished, and the usefulness and happiness of man are extended, affords a very delightful means of cultivating the imagination, and of producing those chastened manifestations of this faculty, which give softness and delicacy to manner, and strength and interest to action, while they widen the sphere of intelligence, and augment social pleasure. A devoted attention to the beauties of nature is another method of improving and developing the fancy; while on the contrary without it, the mind is rendered less susceptible of those beauties, and loses in them many sources of enjoyment, which an all-bountiful Creator has provided. All the exercises of charity, an acquaintance with the real wretchedness of poverty, and the benevolent wish and endeavour to communicate relief, will afford other means of stimulating this faculty, of giving point to feeling, and sensibility to fancy, while it is still impressed

with the realities of life, and preserved from the phantoms of idealism. The effect of this cultivation is not confined to the feelings and passions, but extends itself to the modes of thought, and to the language in which these are clothed; for continued and multiplied associations of this kind, occasion the whole intellectual and spiritual man to participate their influence, and save him from the stupid apathy of indifference, or the more contracted circle of selfishness.

It is, however, oftener necessary to *repress* than to stimulate the imagination, by developing the faculties of attention and abstraction. Yet a very high degree of these attributes, and active mathematical pursuits, may be too great for a *feeble system*. The truth of this remark is often shewn by the absorbing influence of mathematics; so great indeed, as to occasion the common remark, that a thorough mathematician is a very disagreeable being, unfit for a residence in the world, and so bigoted to his constant inquiry after demonstration, as to be possessed of a very narrow mind; to listen to nothing which admits not of algebraical calculation, and lightly to esteem the laws of evidence. With all his boasted strength of mind, the exclusive mathematician rests on the very verge of *insanity;* and his notorious eccentricities are the result of approaching so nearly to that region of undefined and uncontrouled boundary, that he has breathed its tainted atmosphere, although he may still maintain his footing, on the utmost border of

reason. It may be thought that this observation is harsh, but let it be only fairly tried by experience; and above all, let its results be contrasted with the man who makes some *peculiar religious views his* equally exclusive pursuit, and then say if *he* be not readily classed as a maniac, and very generally held up as a warning against the too eager pursuit of Christianity. But it is *unphilosophical* to reason in one case, in a way which is inapplicable, to another precisely analogous instance; and if the one borders on insanity, so does the other—as, in fact, both do; in either case the harmony of the mental manifestations is disturbed by the exclusive devotion of its object to one engrossing pursuit.

Although, therefore, mathematical studies form a useful means of controuling the imagination, fixing the thoughts, giving them order and arrangement, teaching the use and the value of reason, and enlarging the powers of the mind, yet they are not without their danger; a fact which illustrates the necessity for exercising *all* the powers of the mind. The great effort at abstraction, required by the higher branches of mathematics, may be gradually accomplished by the precursory attentions to geometry, and the facilities afforded by diagrams, and by the simpler calculations of figures. The faculties of attention and abstraction may be also usefully employed by giving them a practical bearing on the economy of life; by seeking an acquaintance with the physical, mechanical and experimental sciences, and with

their direct influence on agriculture, manufactures and commerce. In every branch of education, it is always desirable to keep in view the practical bearing of useful knowledge. It is this which constitutes the value of information—its being available for the purposes of life; and if this end be not lost sight of, there will not be much to fear from the highest efforts of abstraction.

In the varied range of these pursuits, and of others which it is not within our place to particularize, a few cautions are necessary, which we shall only briefly mention. The age in which we live is one of advancing knowledge in the lower ranks: by it, a stimulus has been given to every order above them; and a measure of knowledge, which would have sufficed a few years since, will no longer secure its possessor from the charge of ignorance. The effect produced upon the lower classes has had, and will continue to have its upward operation; and that which *was* called a satisfactory amount of information in the lawyer, the divine, the medical man, and the soldier, will no longer shield him from the opprobrium of emptiness, or obtain for him that reputation which is *dearer than life*. The active pursuit of knowledge is therefore become a matter of necessity, not of choice.

Where so much is to be done, no time is to be lost; and it becomes a question, at what age it may be admissible to begin the process of education. In its largest and unrestricted sense, education should commence at the earliest develop-

ment of the intellectual manifestations; but in its more restricted application it may still be said, *the earlier the better*, consistently with the powers of the mental system, and the tone of that bodily constitution by which it is encompassed and encumbered. Where the sphere of pursuit is so great, and where the life of the oldest man is not long enough for all that is before him, the process of education cannot commence too early; provided always that it can be borne by the brain with impunity; and that it be conducted in a ratio proportioned to the activity of the mental manifestations, and with the single view of giving the highest degree of health and strength to the apparent actions of the immaterial principle. This is not to be accomplished by *too early* or *too great* mental exertions; the development and continuance of such must result in feebleness; the spring of the mental power may be stretched beyond its capacity of endurance, and may lose its elasticity altogether; the early promise of the brightest morning may be clouded over ere 'tis noon; the buds and blossoms of the spring-tide of life may be nipped by the untimely frost, and the fondest anticipations of excellence may be lost in the gloom of mediocrity: the effort must be proportioned to the *individual* mental energy. Where this is considerable; where there exists an inquiring mind; where a thirst for the possession of knowledge is manifested; where curiosity is early developed; where the first manifestations of intellect are brilliant; and where the

constitution appears to own a sufficient degree of power to support the brain's increased action, slight efforts of study should be early commenced, continued, and augmented with undeviating exactitude, but in a degree *always* proportioned to the increased vigour of the mental system, and *always* so as to occupy without weariness, to employ without distraction, and to exercise without inducing painful fatigue or disgust. But little prodigies of knowledge are not to be desired; the very term itself should excite a recoil in the mind of the parent: they may serve, indeed, to produce the quaint exclamation of a well-known character, "*Prodigious!*" they may serve to excite the idle wonder of the ignorant, and the pity of the well-informed; but the least which can be expected is, that they should form a heap of literary accumulations, without character or cohesion; a vast collection of materials, without form and void; the power of acquisition having so far gone beyond the development of mind, that the faculty of reception has very far over-stepped the capacity for appropriation. Where, therefore, the child appears to be gifted with a dull apprehension, and to be generally characterized by obtuse mental manifestations; by a feeble animal frame, or by a scrofulous predisposition; or where it bears the marks of a highly irritable and too easily susceptible brain, let the parent be timely warned not to expect or hope for the early manifestation of mind; for if it be manifested, the animal machinery by which its notices are ren-

dered apparent, will give way, or the mental powers will be debilitated. The greatest delicacy is required in the management of such an individual; and let not prejudice blind the eyes of the parent to the real nature of the soil she has to cultivate; let not a silly vanity conceal from her view the existence of a feeble system, or induce her to sacrifice the strength and integrity of the mind, for the hope of acquiring some brilliant qualification; let her not be tempted to the exclusive cultivation of some single manifestation, more ornamental perhaps at the moment, but less durable and valuable; attractive probably to others, but rapidly evanescent, and yielding little comfort or stability to its possessor; let nothing induce her to sacrifice the health, and ultimate strength of mind of her child, to the pride of precocious acquirement; but let her endeavour to form a just estimate in her own mind, of the mental and bodily system committed to her care; let her form an accurate idea of the capacities entrusted to her for cultivation, and let nothing induce her to swerve from the line of conduct she will then prescribe for herself. If she can divest herself of the influence of the opinions of those around her, she will not be in much danger of forming an erroneous estimate; that which obscures the perception, and perverts the judgment, is the desire that her children should appear superior to what they really are, before the view of others. In the peaceful moments of calm and pure abstraction from the world, it is not difficult for her to carry

just views into her prospective conduct; and let her impose it upon herself as a religious duty, to be influenced alone by these views; let her sedulously guard against the secret agency of selfishness; and by her disinterested preference of the good of her offspring, to the gratification of her own vanity, let her prove herself entitled to that endeared, and endearing, and most comprehensive epithet mother; and let her principled resolution be supported by the recollection, that great talent is not *always*, or indeed *often*, a great blessing; that its cultivation involves both to parent and child, a much higher responsibility; that the most talented are exposed to a host of temptations from which others are exempted; that they do not form the most amiable characters; that their talents often prove a snare to them, lead them to trust in the pride of intellect, and create a distaste for the humiliating truths of the gospel; that they are often led away by their exclusive devotion to human literature; that they by no means *generally* form the most sterling characters, but are often more shewy than substantial, neglecting the cultivation of the benevolent and social affections; being sometimes deficient in application, and remarkable for the fugitive nature of the impressions they receive; often wanting in true feeling, and possessing a hardness of heart most unfavourable to the growth and expansion of the christian spirit and temper.

While no parent need wish for her child the possession of great talent; and while none can do

otherwise than feel a deficiency of intelligence as a most serious misfortune; so let none be disappointed by mediocrity. If without splendid powers of acquisition, there may be but a mind willing to receive, and capable of retaining instruction, however dull may be the perception, however great the painful effort of communicating knowledge, and the necessity for the reiteration of the same principles day by day; yet such will, by plodding gently on, and by the gradual, constant, equable though slow expansion of their intelligence, ultimately form characters of sterling weight and value, and will in all probability repay the labour bestowed upon them in a much higher degree, by an ample return of deeply rooted affection, evinced not only in the halcyon days of health and prosperity, but during the sunset of life, on the pillow of sickness, the bed of death, the storms of adversity, and even the most painful unconsciousness of disease.

There is too, the infinitely higher motive of duty, the instruction of a child for its Creator: that it may fill up the measure of its days usefully, live in obedience to the will of God, and be active in his service. This, this is the great end and aim of christian education; and since it is accepted according to that a man hath, and not according to that he hath not, the cultivation of the actually existing mental manifestations, however few, has equally a promise of the blessing, which is attached to training up a child in the way it should go.

This first principle of regulating the age of communicating instruction, according to the nature of each individual, and in a degree proportioned at once to his capacity, and to the immense field of knowledge which is before him, and which proclaims from every corner of its wide expanse, that not a day nor an hour is to be lost; while at the same time, the highest mental acquisitions are to be subordinated to the first and noblest designs of the Creator: this principle will lead to a just and vigorous employment of all the mental powers. It is, however, to be recollected, that the immensity of the field of knowledge, whose boundary is constantly enlarging, and seems more distant as we proceed, requires a considerable devotion of time and labour to the aspirant after intellectual acquisition; and that this must make an inroad upon the robustness of the animal fibre. The somewhat sedentary life which it must of necessity involve, is unfavourable to the perfection of the powers of the animal system, and its attendant evils must be watched, and guarded against with jealous care, or every mental effort will prove abortive from the giving way of the animal powers. The greatest attention, therefore, should be given to regular exercise, and to secure proper intervals of repose for the brain; not only in the customary periods allotted to sleep, but also in the alternations of exertion and quiescence during the day; in freedom from occupation, and unlimited bodily exercise; and in the intervals of *slight exertion,* which are, in fact,

hours of repose: for except in those large sections of time which are devoted to absolute sleep, and active bodily exertion, the brain suffers more from positive indolence, listlessness, and inanity, than it does from moderate exercise; it preys upon itself, and is enfeebled by its want of action, in obedience to the law so frequently mentioned, which confers the highest degree of health and enjoyment upon *moderate exertion.*

At all times, it must be recollected, that a sedentary life will often produce headache and torpor of the bowels; states which should be narrowly watched, and carefully obviated: the first, by diminishing the intensity of the brainular exertion; and the second by those attentions to diet, or simple medicinal remedies, which will ensure a regular performance of their functions.

One word only on the subject of corporeal punishment as an incentive to diligence. We hesitate not to pronounce our unequivocal dislike of a system, which establishes the connexion of master and slave, between the instructor and his pupil; which debases the one, as much as it degrades the other; which takes away from the self-esteem of the young, and saps the foundation of a great motive to industry; which makes him vile in his own eyes, develops the evil passions of hatred and aversion for his preceptor, destroys all chance of confidence; and if it may succeed in gaining a month over Horace, or Virgil, or Homer, or Telemachus, does so at the infinite expense of mental attributes, which nothing can

replace; and thus diminishes the power of usefulness, and of extended acquisition in after life; detracts from the moral value of the man, and at once sacrifices strength of mind for the development of some very *necessary* acquisition, but *useful* only in proportion as it is supported by energy of character. Let then other more rational methods of punishment be selected, such as may be rendered available for extending the sphere of knowledge, and which will confer strength and stability on the mind, as well as render it apt for the performance of every good word and work.

CHAP. XVII.

CONCLUSION—PECULIAR SITUATION OF MAN, AS A MORAL AND SOCIAL BEING—HOW INFLUENCED BY CHRISTIANITY—IMPERFECTION OF EVERY OTHER ETHICAL CODE—ADVANTAGE OF THE REVEALED WILL OF GOD—THE RIGHT OF THE STRONGEST—NECESSITIES OF SOCIETY—POWER OF INTELLECT—GOVERNMENT OF CHRISTIAN PRINCIPLE AND MOTIVE—INFLUENCED BY ITS ALLIANCE WITH MORTALITY—CHOICE OF GOOD, AND REFUSAL OF EVIL, REPUGNANT TO HUMAN NATURE, BUT SUPERINDUCED BY CHRISTIAN PRINCIPLE—AGENCY OF THE LATTER ON THE ANIMAL ECONOMY, AND ON THE MANIFESTATIONS OF MIND—IT IS ONLY ATTAINABLE BY DIVINE GRACE—THIS HOWEVER IS PROMISED TO ALL WHO SEEK FOR IT SINCERELY—ADJUVANT PRINCIPLES TO BE FOUND IN SELF-ESTEEM, BENEVOLENCE, EMULATION, &c.—INFINITE IMPORTANCE OF THESE PRINCIPLES, AND CONSEQUENT NECESSITY FOR CHRISTIAN EDUCATION, AND FOR PARENTS EDUCATING THEIR OWN CHILDREN—CAUTION AS TO WHAT PARENTS, AND WHAT CHILDREN ARE INTENDED—PARENTS OFTEN MISTAKE THEMSELVES—CHILDREN ARE NOT PLAYTHINGS—DEFECTIVE IMITATION OF THE YOUNG—GRAND MOTIVES FOR ACTION TO BE FOUND IN DOING JUSTLY TO MAN, AND IN WALKING WITH GOD—AND THIS CONSTITUTES RELIGION—COMMON MISTAKES ON THIS SUBJECT—PARTICULAR NOTICE OF THE CONNEXION OF RELIGION WITH INSANITY, AND EXPLANATION OF THIS APPARENT CONDITION.

V. *Conclusion.*

MAN alone stands possessed of moral and affective faculties; this it is, which so essentially dis-

tinguishes him; and which, in broad characters, marks the difference between the highest order of animal intelligence, and those manifestations which are peculiarly the attributes of an immaterial, spiritual principle, destined to exert its influence over social man, and to live *for ever*. But the information conveyed by these faculties; the natural characteristics of this principle are few and feeble, prone to error, liable to perversion, influenced by sense, and disposed to that which is evil. Man indeed possesses an internal consciousness of the just and the unjust; perhaps too of the beauty of virtue, and the deformity of gross vice: the wants and institutions of society soon teach him in language which cannot be mistaken, the advantage of doing towards others, as he would wish them to act towards himself. All this may be worked out by reason from considerations within himself, and from the social relations.

But Christianity alone can teach him to love his enemies, to return good for evil, and to pray for those who despitefully use him and persecute him. This is an effort of self-devotion to which in himself he is quite incapable. Such are not the virtues of savage life; where hatred towards enemies of the most implacable, and unrelenting, and unchanging nature; the desire of revenging injuries in spite of every obstacle, indulged even upon the posterity of those who have been the first cause of exciting this feeling; the inextinguishable wish for retaliation, and the exhaustion of ingenuity

in the invention of every species of refined torture, in order to render evil for evil; the absolute love of inflicting misery upon a prostrate foe; these are the grand motives to heroic action, and excite the greatest display of energy, and fortitude, and perseverance, and sagacity. To the complete subversion of these feelings the influence of civilization is inadequate; *it may* moderate the vulgarity of passion, but it cannot change the heart, or supply new and higher motives to action; *it may* introduce maxims of expediency, having for their basis self-love, pride, vanity, and other equally suspicious motives, but it can never reach the morality of the Bible; *it may* subdue the passions, controul the feelings, and induce man to obey human laws, and sacrifice a portion of his savage freedom for the good of all; *it may* introduce negative virtues, but it can never cultivate the graces of christian forbearance, the forgiveness of injuries, the benevolence of the Bible towards those who are our enemies, the love of those who have hated us, and the desire in every way to do them good, and above all, to bring them under the influence of religious motives, and save them from the punishment of sin, towards which their love of evil is rapidly hastening.

This last and highest motive to action can alone result from christian principle; wanting which, however amiable may be the character, however influenced by good temper and disposition, however cultivated in society, however en-

larged the intellectual powers, however stored with learning, however subdued by philosophy, however obedient to the sublimest code of heathen ethics, the character is not only defective, but it is worthless; it is never to be relied upon when interest, feeling, or passion intervene; and it is subjected to the thousand influences which perpetually assail it, in the form of prejudice and self-love.

Man is not left alone and helpless in this state of conflicting emotion; for he has been provided with the powers of reason, and the influence of conscience, to guide him in his choice; and a *Revelation* of divine truth has been graciously vouchsafed him. He is therefore a free agent, and too generally evinces that freedom by choosing evil and eschewing good; by wandering from the paths of virtue, and by yielding himself to the service of sin. Except in so far as he may be restrained by education, or as his heart may be renewed by the Spirit of grace, he will deliberately prefer that which is wrong. Hence the importance of moral education; which, although not adequate to effect a change of nature, can yet do a great deal in developing the moral virtues, and in repressing the passions; in giving a correct bias to the conduct, and in preparing the mental soil for those seeds of divine truth, which it will be the object of the parent to sow, to water, to develop, to bring to maturity, in the hope that under the blessing of Him who alone

can grant success, there may be an abundant harvest, even unto life eternal.

We have already seen, that in the savage state the right of the strongest is in fact the only acknowledged right, to which every other consideration must bow; and where this strength is wanting, its place will be supplied by cunning, artifice and opportunity. In a more advanced stage of civilization, yet still wanting the ameliorating influence of christian feeling, the rights of the strongest are united *with*, sometimes are influenced *by*, and occasionally yield *to*, the right of social wants, the laws of necessity, the existence of an implied, or acknowledged compact, by which man is bound together for the general good. But this, too, is insufficient; we advance a little farther, and suppose a state of high mental cultivation, *yet* without the influence of Christianity: we shall here find some fine traits of character; some beautiful examples of virtue; some exalted specimens of devotion; some occasional glimmerings of the high destiny of man; the influence of reason, and the power of simple conscience, and we shall then find the right of the strongest, and the implied laws of necessity, bow before the majesty of mind. The individual possessed of great mental powers exerts an influence unknown to others; and while he rises above many of the frailties of our nature, he exerts a command over those who are less gifted, which nothing can supersede. But all these, the rights of the

strongest, the subdued claims of society, the prerogatives of mind—all—all yield to the rights of the most just, the love and power of virtue, the omnipotence of christian principles and christian motives.

These principles and motives are not innate; they are addressed to the immaterial soul, and it alone is capable of receiving them, and of being governed by them; their inculcation is therefore the business of moral or christian education. It is the motive, the secret spring of action, which characterizes that action; and such motive can only originate with the spiritual principle; manifested, indeed, in conduct, communicated from one to another, instilled into or received by the young mind, only through the *medium of the intellectual faculties, and their material organ the brain,* yet always addressed through this medium to the immaterial, spiritual principle, the soul—whose powers are infinite, though obscured, and whose duration is eternal. From its alliance with mortality, and from the great change which has passed upon it, in consequence of the fall of our first parents, it is now placed in a situation of difficulty and danger; a state of probation and trial, in which, though enjoying perfect freedom of choice, it feels the influence of predisposition to evil, and of that aversion from God, which leads it to choose that which is erroneous, and tempts it to wander from the right way. Thus, still entertaining its perfect freedom of election, the infant must learn, and must therefore be

taught to prefer what is painful, and to renounce what is pleasing; a maxim in theory, and a discipline in action, against which the human mind revolts, and which can only be built upon obedience to the *revealed will* of heaven, and upon the system of rewards and punishments which it unfolds. It is not natural to renounce the attraction of pleasure, and to act most steadily and uprightly in a way that produces pain; and nothing short of a principle which is beyond and above nature, and capable of controuling it, can be sufficient for these things. How defective, therefore, must be that system of education which does not provide principles of religious instruction; which leaves the young to pick up their motives and rules of conduct as they can, anywhere in after life; which, in fact, permits to remain undone that great thing, without which every thing else is badly done—and wanting which, man's highest intelligence, his reason, his intellectual powers are so many instruments of evil, and prove so many and so great curses to his fellow-creatures.

This choice of good, this refusal of evil, this result of christian principle, this increase of moral perfection, or rather this advance towards that which is only thoroughly attainable in a world of perfect spirits, has also an extensive physical influence. We have already frequently had occasion to notice the agency of mind upon matter; and we shall therefore here only remark, that this highest influence of a well-ordered and

well-principled mind, has a very extensive operation upon the animal economy in general, and on the corporeal powers. This effect is salutary; for however we shall presently notice a supposed connexion between the influence of religious feeling, and a certain form of bodily malady, we shall also prove that this arises from predisposition to disease, counteracting and superseding the legitimate influence of christian principle, and substituting for it an ideal and unreal code of laws for the government of individual action, totally unfounded in truth, and entirely inapplicable to the necessities of life.

But we go farther, and we trace the agency of this choice upon the manifestations of mind; we observe a deeply-rooted and sustained sensibility, which enables the individual to "feel to the rising bosom's inmost core," but to feel only in due proportion to the real and immediate cause of passion, and its remote connexions; to ground action upon feeling, only in proportion as it is so based; and to support and perpetuate that action with the most undeviating perseverance and exactitude; we trace every faculty enlarged, and strengthened, and directed to its proper object; we find them cultivated in due and just proportion, and in harmony each with the other; we find them subordinated to the highest motives, and the love and esteem of virtue nurtured into passion; that is, the pursuit of this principle is invested with that intensity of desire after its possession, that it *constitutes* passion; and in pro-

portion as this becomes the master principle, it commands every other passion in its train, and brings it into subjection. But this is only attainable through the assistance of divine grace, and the aid of that Holy Spirit by whose influence it is sustained; for it is not natural to the human heart to seek and to obtain this victory over the more imperative propensities of our fallen nature: this can only be possessed by the conversion and turning of that heart from evil to good, from sin to righteousness, from Satan to God.

While, however, it is only by the aid of the Spirit of grace that these fruits of piety and of the choice of truth are to be procured, it is ours to act as if they were within reach of *our own* efforts; to strive after them with all the earnestness of certain hope, well knowing that strength and success have been promised to those who seek and ask for it; who *strive*, not as uncertainly, but as possessing an assured prospect of eventual success.

But again, the effect of this choice is manifested upon the nervous system; its susceptibility is lessened; its irritability is subdued; its immediate tendency is surrendered to principle; its automatic actions are subordinated to the will; it is energized to resist the incursions of anger, hatred, malice, and a host of other dangerous and malignant passions; and all its powers are employed to arrest the first impulse of emotions which are hostile to the cultivation of virtue, and to assist the shipwrecked mariner in clinging to

that wreck of his high original, which may enable him to live through the storm of passion, and eventually to gain that rock of security, where he will find shelter from the tempest; where he may rest in perfect safety; where he may look abroad with complacency on the agitated ocean around him, and may descry, and even anxiously wait for the arrival of that friendly vessel, which will take him to the ardently desired haven; that rock being Christ his Saviour, and that vessel the visitation of the last messenger, to transplant him to the heavenly world, and transform him into the image of his Redeemer.

There are however other motives, which guide and direct this choice, and give it stability and permanence; and of these, the parent will rejoice to avail herself; as for instance, the aid of the principles of self-esteem and self-controul, the love of others, emulation, the fear of shame, the love of praise, &c. These passions will presently come before us in detail: at first sight they may be looked upon with some degree of suspicion, as motives on which to ground the conduct of christian education; but as has been observed already, they are principles which are virtues or vices, accordingly as they may be employed; and it must be the business of the instructor to give children a decided leaning towards truth; and so to engage them, as not only to obviate their evil bias, but to render them available for the support of the character, and for the enlargement of principle, in that arduous struggle, which constitutes the

life of man a perpetual warfare,—a conflict between obedience to the will of his great Commander, and the opposing influence of his enemies, whom he is directed to subdue, and over whom he has been promised a final victory, if he will contend for it.

But unless these principles be developed; unless this choice be firmly and deliberately made; unless the child be taught to know and feel his own feebleness, and the only source of his strength; unless he be led to acknowledge his proneness to error, and liability to fall into temptation; and the only source of safety from the one, and of defence from the influence of the other, he will be thrown upon the wide world, without pilot or guide, and will risk his present health and comfort, his respectability, even his very existence here, and his eventual happiness through eternity, in the devouring whirlpool of society: where surrounded on every side by danger, allured by the prospect of present pleasure on the one hand, against which he only places a distant, uncertain, and contingent benefit; where agitated by the provocatives of passion, tempted by vice, and tossed from billow to billow on the conflicting elements of reason and passion, during the night of self-dependence, without a ray of divine light to guide him, possessing no steady principle to secure his devious course, and wanting the uplifted eye of christian hope and humble confidence, he is left to his own resources, and falls a victim to the machinations of his arch enemy,

resists the offers of mercy and strength constantly made, and finally sinks impenitent and unrelenting into that grave, to which the proffered pardon can never reach, and where the fate of each individual is irrecoverably fixed.

Seeing then that such is the fearful risk of those whom we profess to educate; how all important is it, that instruction should have its basis in Christianity; that it should commence, be continued, and completed on christian principles, and with a constant view to the immortality of the soul, and its final condition. It is during life, that this state after death is irreversibly decided; and although *we* cannot renew the hearts of *our* children, yet it is *ours* to act as if we *could*, by diligently employing the means of religious instruction, sowing the seeds of divine truth, and preparing the soil for the agency of that Holy Spirit, which delights to dwell with the humble and the contrite, and by whose holy inspiration, the desert shall blossom as the rose, and the fruitful field shall become a forest.

It is however certain, that to none but *parents* can this basis of christian education be safely intrusted: none besides will feel a sufficient interest, to devote the principal time to this pursuit; none besides can carry out the principle into action, and watch over, and ascertain, and direct the motives; none besides can enter the secret recesses of the heart, or explore the remote origin of conduct and feeling; none besides can be expected to abstract themselves from the common

routine of scholastic education for the purpose of studying the character, and examining what is the real growth of principle, and what its influence upon the conduct. Hence the importance of parents educating *their own* children; an axiom which however requires some explanation and restriction; as for instance, *what parents and what children* are intended, and what limit is to be placed to the education so recommended.

It is not *every* parent who is capable of undertaking, or even of superintending the work of education; and they only need attempt this process, who are convinced of its great importance; who feel the necessity, and are prepared to meet the frequent occasions for the exercise of self-denial; who are possessed of sufficient firmness of mind to enable them to prefer the good of their children to their present ease and comfort; and who have principle enough to support them through the various trials to which they will be exposed; and to sustain their judgment, systematically and perseveringly to prefer the just to the agreeable, the command of God to their own ease, and the wishes of their offspring. But there are parents, who though possessed of all these qualifications, are yet unfitted by nature, or by the neglect of former opportunities, to conduct the education of their children, and with whom therefore it is imperative to delegate their authority, and intrust the work of instruction to others. Let not however such parents shelter their supineness under the plea of incapacity; a

considerable period *must elapse before* the labour of school discipline will begin; and in the *interval*, the instruction and education of principle should be carried on—perhaps the *most important* part of the entire process; and this requires nothing more than what is commonly possessed by all, and an honest desire to fill up the measure of duty here. Afterwards, when the labour of scholastic instruction must be carried beyond the actual resources of the parent, and beyond that which she entertains the *possibility of acquiring; then and only then,* should she relinquish the task of education, and devolve the authority upon others; either upon a domestic tutor, or upon the principal of some respectable boarding school. Whether of these two is to be preferred, must be left to circumstances to determine; and probably no general rule can be so safely drawn as to be applicable to the great majority of all cases. Thus much would we say, that where it is possible that a sufficient degree of instruction by domestic teachers *can* be obtained, it is to be preferred; but that when this is uncertainly or improbably attainable, the greatest quantum of good will result from choosing a good boarding school. With regard to boys indeed, it may perhaps be necessary after a certain age to expose them to the discipline of school: but still let the principle never be lost sight of, to choose him for an instructor who approaches most nearly to the parental qualifications, and whose small number of pupils makes his institution more completely resemble the

domestic circle, and enables him more perfectly to devote himself to the study of the character of the individual children intrusted to his care. When parents are from indolence, or occupation, or distaste, rendered unfit for the duty of instruction, it is of great importance, that it should not therefore be left undone, until evil propensities have gained the force of principle, and have been ripened into habits; and however badly done by a substitute, it had better be so performed, than not done at all: but when the parent *can be* qualified for this office, none will so effectually accomplish all its varieties of duty, as the tender hand of the mother.

In mentioning these qualifications of the parent, we have also defined a certain limit to the period and extent of the education so intended: we shall therefore only add here, that there are *some children,* some few rebellious spirits, in whom the discipline of home cannot be severe enough to insure their obedience, and who may perchance be awed into submission by the stern authority of the preceptor. It will however generally be found, that this treason against parental government has been the result of early neglect, of suffering slighter instances of disobedience to pass unnoticed, till it has gained a complete ascendancy over the mind, and bids defiance to controul.

And when we look around, and contemplate the comparatively small number of parents, who are at all adequate to the instruction of their off-

spring; the fewer still who will submit to the necessary privations, and give up their own time, and ease, and visiting, and various pleasures, for the good of their children; the *very* few who are sufficiently imbued with the importance of the subject, and with the necessity for its early commencement; and when to this we add the small proportion of children who are favourable subjects for the operation of parental care, we really tremble for the rising generation.

And yet we are not without hope: a mighty stimulus has been communicated to society; juster views are more universally diffused; the necessity for improving education has become an acknowledged principle; the universal dissemination of the *Bible* has served to awaken many to the nature of its truths, and to excite an interest in favour of its moral precepts; the labours of beneficence have been extended, and have become more particularly an individual concern than formerly; the manifestations of mind are enlarging, and the influence of religion is at least *widening*, if it be not more deeply felt; and from all these circumstances, we augur favourably for the increased attention of parents to the subject of education.

Before we quit this part of our design, we have one observation to make as regards parents, and also with respect to children. Parents often treat their children as if they were created for their own amusement solely; they nourish them delicately; they foster extreme sensibility; they do

not suffer them to be contradicted, and thus they deprive them of the exercise of those powers which they will one day require in society. There is in all this, an essential mistake. Children *are* not playthings ; they are destined to buffet against the difficulties and perplexities of life ; they should be the creatures of action, not of sensation ; and they *must* endure disappointment of their wishes, contradiction of their intentions, and frequent thwarting of their inclinations : how erroneous therefore must be the system which prevents the growth of these principles, or renders them stunted and immature. This is to entail misery upon the young ; to destroy the vitality of the benevolent affections ; to render the mind feeble and irritable, excitable on the smallest and most trivial occasions, and altogether unequal to the daily precepts and practice of christian duty.

Again with regard to children, these may possess a certain degree of *conduct and manner* in society, yet without its being the offspring of principle : this is generally found as the result of *defective imitation,* or of *erroneous example,* or from the absence of correct judgment ; and it will therefore fail in every situation of difficulty, and will leave its subject unprovided with the higher attributes of man ; since he will be raised only a degree above an automaton, and will want all the energy and perseverance, the principled pursuit, the established character, the christian motive, which can alone be relied upon for support, and for the production of consistency of design, and

firmness of action. However amiable may be this feeble assemblage of mental manifestations; since its whole weight does not entitle its possessors to the attributes of character, they can only be contemplated with pity and compassion; they are not objects of scorn, but of deeply felt commiseration; beings whose only safety consists in their immunity from temptation; whose only chance of passing through the world quietly, will result from a silly, empty, good temper, which yields to every blast, and submits to be wafted by every zephyr, to glide on the bosom of every wave, to go with the stream; thus escaping collision with society, and stealing along without the necessity of shewing their intrinsic feebleness, because they will wisely never accept a challenge to evince their strength.

After all that has been said, we must sum up this conclusion to the second part of our design by stating, that the grand motives to action should be to do *justly towards man*, and *to walk with God.*

These motives possess a very extended influence, and reach to the minutest actions of the day, as well as to every transient thought or passing emotion: they should be *constantly* operative, and partake of a larger measure of refined sensibility, in proportion as they are acted upon with more undeviating pertinacity. They form, at once, the only just basis for the conduct of the life, and for the government of the heart. The former comprehends not simply obedience to the

laws of our country, or a willing compliance with the usages of society; not only the regular performance of that which is enjoined, but also that true and genuine benevolence which would lead us to prefer the good of others to our own, and induce us to sacrifice much, in order to secure their real happiness: it is not an unwilling, or a tardy and reluctant conformity to that which is required, but a cheerful acquiescence with the demands of duty; an acquiescence which goes beyond the express limitation of the demand made upon it; which seeks to obey it in its spirit, rather than in its letter; which enlists the whole heart in its service, and which perseveres in the path of duty, in spite of every obstacle, and is prepared to sacrifice every prejudice, every personal feeling, the friendship and esteem of many, many a favourite sentiment and opinion, many a long cherished feeling, and many a darling passion to the desire of doing justly. *Fiat justitia ruat cælum;* and though the individual may feel his own inability, he knows where strength and grace have been promised to the sincere believer, and the humble Christian.

And this leads to the second basis of action,—viz: *walking with God;* a spirit which comprehends a submission of our own will to that of our Heavenly Father; a desire to obey his word; to be active in his service; to be devoted to his express or implied commands; a subjection of the heart to the sacred influence of the Spirit; and an earnest and sincere wish to be led into the way of

truth; a diffidence and distrust in our own strength, and an equal confidence in the guidance and support of *His* grace; a humble and entire conviction of our helplessness, and liability to error; a perfect prayer to be made like unto *Him* who knew no sin, neither was guile found in his mouth; simplicity and integrity of the heart before him; a constant aim to subordinate the passions and affections of our nature to the direction of his will, and not simply to obviate their evil tendency, but to cultivate and employ them in his service; meekness and tenderness and forgiveness towards those who have injured us; the subjection of envy, hatred, revenge, and every evil passion to the influence of divine truth, and their exchange for charity, benevolence, and compassion; the entire abandonment of self-dependence; the submission of the animal desires and wants to the necessities and advantage of the soul; the cultivation of a peaceful and compassionate disposition towards all men; the bearing long with the contumely, and calumny, and opprobrium of a world that lieth in wickedness; patience under injuries; the subjection of anger, and quiet consistency of conduct, as the only reply to the bitter words of our enemies; abounding in every good word and work; struggling against every darling error; diligence in every lawful employment; a steady and unbending adherence to truth; a spirit of universal love to that neighbour, who is defined to be *him*, towards whom benevolence may be ex-

ercised, wherever situated, however circumstanced, and under every possible variety of character; the diligent improvement of time; the cultivation of talents; the submission of the pride of intellect to the humility of the gospel; the fear of God, and as a basis for all these fruits of the christian temper, *faith in Christ*, that active principle which demonstrates its existence, not only by professing its belief in the Saviour, but by accepting Him as the *purifier* of the heart, as our *prophet*, *priest*, and *king*, to teach, to atone, to command; as our advocate and intercessor; and in the Holy Spirit the Sanctifier, that we may be led into all truth, and bring forth the fruits of the Spirit in a holy and amended life. In this conflict with evil, in this belief in Christ, in this pursuit of good, we are supported by conscience, a faculty which has been already considered; that *internal judge* which regulates the will, in the most secret recesses of the heart, and subordinates the other manifestations of mind, to that which should be the one dominant principle.

But this constitutes *religion*; a term which thousands misunderstand; which some deride as visionary, and others despise as irrational; of which the great majority of mankind are unmindful, and which another large section neglect; a principle which is identified by many with superstition, and singularity, and affectation; which is often considered as the offspring of a heated imagination, and a too easily excited brain; or which is thought by others to consist in a string

of empty speculations bordering upon mysticism; or in the belief of a peculiar system of doctrines without any practical bearing; an inoperative creed, which leaves the heart untouched, and the conscience unawakened, and the conduct at perfect liberty; which by some is built upon a round of ceremonies, or upon certain external observances, or upon the performance of a given quantity of good works; and by others is stigmatized with its alliance to insanity; a principle which is thought to be inimical to the graces of literature, and to be closely connected with vulgarity, and a narrow contracted mind; or which is said to minister to the pride and self-complacency of its professors, and to render them unfit for the duties of life; and finally, a principle which clouds the brow of its disciples with perpetual sorrow, is adverse to rational enjoyments, spreads its gloomy influence over every department of life, and makes men miserable here, from the fear of misery hereafter: and these are only a few of the mistakes which are very commonly made on the subject of religion.

It would be endless to enter into a serious refutation of all these calumnies, and we shall only shortly reply, that they all proceed from the fallacy of assuming *that to be religion which is not so*, a proposition which will be more fully developed in the next section. We shall therefore, only remark farther by negatives, that religion is neither visionary nor irrational; that it contains not a doctrine nor a precept which is not in perfect

accordance with the original constitution, the wants, and hopes, and fears of man, or which is *contrary* to sound reason, although some parts of its truths may be *beyond its reach*, as well as the *rationale of other simple natural phenomena;* that the source of the neglect it has experienced is easily to be traced in the lamentable state to which man has been reduced by the fall; that it involves no superstitious notions, no affected feelings, no eccentricities of manner, but rather in its *legitimate agency*, always checks them; that attention to its duties, is the highest proof of a sane mind, and well regulated heart; that although it may contain mysteries to our feeble apprehension, it is an enemy to mysticism in its every form; that that is religion only in name, which consists in holding a certain number of doctrines, which have not an immediate and constant influence upon the conduct; that that belief is not genuine, which does not lead *to*, and is not proven *by* the operation of practical principle, carried into every thought and feeling and action; that a round of unmeaning ceremonies, of sanctimonious observances, or even the performance of obvious duty on any thing short of christian motives are only substitutes for religion; that the genuine principle gives the highest possible stimulus to the cultivation of mind, enforces the duty of improving talent, derives a great ornament from literature, and extensive mental acquisition; that it is an enemy to every thing gross and vulgar, though it often exists in the

heart of the poor and the illiterate, who receive and rejoice in its influence, while that of the man of talent is deaf to its invitations; that it is decidedly inimical to pride, and to that principle which says, "Stand by, for I am holier than thou," while it inculcates the precept, and offers the highest possible example of humility; that it is essentially a practical principle, a principle of universal benevolence; and is the only source of true, and rational enjoyment, of cheerfulness, of hope, of peace.

And we shall only farther observe, that it is not the offspring, or the parent, or even allied to insanity. Our only reason for noticing this objection particularly, is that it is more closely connected with our views of the manifestations of mind, through the medium of their organ the brain; and that these views afford a satisfactory method of accounting for this supposed tendency.

Whenever an individual becomes insane, and the exclusive and prominent idea assumes a religious form, it is immediately asserted that religion has *produced* this subversion of the powers of reason; and it is often triumphantly exhibited as a *consequence* of the baneful influence of attention to its truths. But insanity is not a disease of the *immaterial principle,* but of *the brain,* by which its operations are manifested. The brain is liable to that perversion of its functions which we *term insanity,* and when an *exclusive idea* occupies the patient, *monomania;* and of this form is religious insanity. We have before con-

sidered the monomaniacal hallucinations, to arise from an exclusive development of the faculty of attention, overturning the balance of the brainular system. But in order to the production of this effect, there must exist predisposition; and this predisposition may be excited by any object of intense interest. It will very generally be found that indications of *strangeness*, will precede a more decided form of mental aberration; this deviation from usual manner, or customary trains of thought will by and by fasten according to circumstances, upon some object of *interest*, and usually of *fearful interest*. Thus, the fear of poverty, the fear of man, the fear of death, the fear of eternal punishment, become exclusive ideas, and are brooded over with unceasing and intense attention, until the balance of power of the brainular system is destroyed, and the paroxysm of insanity is fully formed. Thus it will be remarked that the tendency precedes the attack, and that its precise character is only determined by adventitious circumstances. How unfair then to charge upon religion that which results from a morbid brainular action!

The correctness of these views of the subject, is proved by the common phenomena of this form of insanity. Nothing is more usual, than that it should be accompanied by an irresistible propensity to suicide; the individual dreads future condemnation; he believes that his doom will be sealed, by rushing unbidden into the presence of his Maker; and yet he commits the very

act, which in his own view, renders his situation absolutely hopeless, thus proving his incapacity to reason. Besides *reason* has no permanent influence over this malady; the author has thrown the gleam of hope, of christian hope, athwart the mind of the monomaniac; he has seen his countenance lighted up with joy at the impressive exhibition; but it was transient as an April ray, and in less than forty-eight hours afterwards, the individual has been a corpse from his own hands, thus shewing that mental remedies are inadequate to the relief of this state. Besides, the only successful method of treatment is directed to the bodily system in general, and to the brain in particular. This alone is adequate to the removal of the morbid action; and *then* the reflex operation of mental impression may be called in to confirm and strengthen the organ whose unhealthy condition has been subdued; but till then it is useless. Then it is, that the hopes and consolations, the truths and prospects of Christianity will be beneficial.

Once more, look to the usual result of this exclusive attention to religion as *an insane idea*. In a *few* instances the individual recovers, and remains actuated by genuine christian principle; but in the great majority of cases, he is seen to be thoughtless of religion, commonly occupied by the eager pursuit of some other favourite object; and which any little disappointment, or bodily disorder would easily convert into an insane hallucination. One other proof may be

mentioned, viz. that religious insanity always assumes a partial and exclusive view of divine truth; it is not satisfied with the religion of *the Bible*, but arises from distorted views of particular parts, all tending to demonstrate the fault of the percipient, reasoning, reflecting, judging organ. And moreover, it often assumes impossibilities as being commanded by exclusive and particular revelation; as for instance, the imitation of our Saviour's fast, thus again leading at once to another form of perversion of the brainular function. Thus then, do we see that the assertion of the influence of religion in producing insanity is false and calumnious, the offspring of contracted views, and erroneous judgment, or still more frequently of a heart which is averse to real, vital, evangelical religion; which, being incapable of finding fault with its obvious and legitimate tendencies, endeavours to fasten upon it, what is merely the result of disordered bodily action, a morbid state which just views of religion tend most essentially to relieve, as soon as the diseased function of the brain has been subdued.

END OF PART II.

PART III.

MORAL AND RELIGIOUS EDUCATION.

MORAL AND RELIGIOUS EDUCATION.

CHAP. I.

ON THE DUTIES OF RELATIONSHIP, AS CONNECTED WITH MORAL AND RELIGIOUS EDUCATION.

PERHAPS the wisdom of the beneficent Creator of the Universe shines no where more conspicuously than in the provisions which have been made by *his* paternal care, for the happiness of social man; and in the influence of *relationship* upon that happiness. In no situation of life is this more strongly characterized than in the basis which has been thus laid for the moral and religious education of the young. For it must at once be perceived, there can be no chance that this process will be successfully conducted *by parents,* who do not concur in their general views; who do not *assist,* but rather thwart each other's efforts; or *towards children,* who have not been early impressed with the necessity of obedience to their parents as a principle of duty; not merely as the spontaneous effusion of *gratitude*—a virtue circumscribed enough at all times in its operation, and which we shall here find would be inadequate to the wished for effect.

What, then, is the basis of that relationship on which has been erected the duty of education. It is impossible here to enter into the various considerations which should regulate the choice of a companion for life: it must be presupposed that this choice has been prudently and wisely made; and in order to give that view of the character which is suited to our present purpose, we shall assume that the completeness of this first relation has received its full development in the possession of children.

The *first desire* of parents should be to confound every distinction in *one* character, for *one* grand purpose, and from *one* christian motive. Whatever individual differences may have existed, they should now all be lost in that perfect amalgamation which can alone ensure homogeneous views and feelings, thoughts and actions, principles and practice. Their *primary aim* should be to make one common stock of their talents, their wishes, their projects, and their hopes. It is scarcely to be expected (though it may sometimes happen) that individuals should come together who possess a perfect similarity of mental manifestation and acquisition. Where this is the case, there will be union without effort; where it is not, there should be *union upon principle*. And this is to be accomplished by carrying this principle into operation, in the most trivial circumstances of life. Nature rejoices to display her wisdom in the minutest arrangements; and the power and goodness of Providence are exhibited as much in

the agency of those laws which govern the direction of the feeblest ray of light, as in those which controul the magnificent operations of the universe.

It is not upon the great occasions of existence; the mighty efforts of sympathy in joy or sorrow; the controul of tumultuous passion; the exertion of a sense of right against some great and obvious temptation to do wrong, that we look for the influence of this principle; it is not in the character of conduct arrayed in its holyday garb, for the inspection of others, that we expect to trace its legitimate agency, but on the feeling, and action, and temper of every hour of the day; in the quiet retirement of home, where no intruding eye can penetrate; in that system of duty which is ever and universally operative, and which extends over the whole field of vital action. We do not trace the influence of health by the effect of any particular exertion, but rather by the undisturbed harmonious functions of the system, where none exists in excess, or by defect; and in the power of this harmony to resist every disturbing cause, and to preserve the equilibrium of the economy. And so it is with this first principle of parental duty: there must be an union of soul; the *peculiar talents* of each must become one common stock, from which to draw jointly for the good of their children, since in this way, each may supply the deficiencies of the other: *their wishes* should be a sacred deposit, to secure the integrity of which, each tacitly (but not openly

and ostentatiously) agrees to surrender some selfish inclinations: *their projects* must be mutual, and pursued with unabated and undivided ardour, and should command their most strenuous co-operation, their most perfect consent, their utmost energy of feeling and action; and *their hopes* should be fixed on the same basis, seek their accomplishment by the same means, and be fastened on the same ultimate prospects; since in this way alone can they secure the just education of their children, and prevent that contravention of design which too frequently blasts the best directed efforts of *one* parent, and at the least renders them utterly powerless and ineffective.

An effect of this union will be congeniality; a principle so essential to the education of their children, that it can scarcely be conducted with any prospect of success where this is wanting. Nor is this principle difficult of attainment; since it rests on the possession of identical interests, similarity of taste, conformity of will, and the ready abandonment of inclination, where it stands opposed to this adaptation of views, and amalgamation of feeling and disposition. Where there has previously existed that *union* of heart which we have supposed, it will be found that these its fruits will not be wanting; since it is evident, that two individuals who have become *one*—for one common purpose, viz. the promotion of their own happiness, and the education of their children, *cannot* be possessed of separate interests;

it is in the nature of things impossible; and where it can even be supposed to exist, it will plant the mildew of decay on every prospect of peace, and happiness, or usefulness. Neither can there be a discrepancy of taste; for they who have been accustomed to think and act alike, will most naturally and inevitably form similar estimates of good and evil, and will therefore be actuated by similar objects of desire: the expressed, or implied, or ascertained wish of the other will be to each *a law*, with all the sanctity of christian love upon it; and therefore *the will*, which is desire in action, will be conformable; while the exertion of a similar principle will lead to that forgetfulness of self, which will subordinate every inclination to the general good.

But if this principle be wanting—if parents can be so purblind to their own peace, as to fancy they *can have* separate interests; that they *may* differ in their views, which result from taste; that they *may* possess distinct and even opposite wills; and that they *may* indulge varying inclinations, the effect upon the education of their children will be this: they will teach them to undervalue and slight their authority; they will shew them that there is no immutable standard of right and wrong, consequently no standard at all; they will *practically* declare, that there are no uniform and universally applicable rules of conduct; that there are no principles for the regulation of the desires; no sufficient ground for the formation of

the taste; no limits for the wild, ungoverned license of the will; and no necessity for subordinating the inclinations to a sense of duty: consequences all utterly subversive of successful moral education.

But farther, in order to the unembarrassed conduct of instruction, there must exist, on the part of parents, a perfect community of thought; that openness and candour which admit of an entire participation of views, and which will often prevent an ineffective, because feeble attempt, from becoming abortive by its very feebleness and want of support. This consists not so much in any active duty, as in the unobtrusive unreserve which admits, on the one hand, of reading the motive for certain actions, and on the other of perceiving the unbiassed opinion of both motive and action. The necessity for this openness is founded on the imperfection of our nature, and on our consequent proneness to error. It allows but of one limitation, viz. that it should not always be exercised before children, because it *must* occasionally lead to the expression of somewhat different views; and the idea of its being *possible* that their parents could think and wish differently, will always exert a baneful influence upon their minds.

Thus, to a certain extent, there will also be a participation of duties; for although, in general, the more active avocations and exertions of the father will mainly incapacitate him for those

minute attentions which he must of necessity devolve, and so advantageously devolve too, upon the mother, yet there will be found occasions for the exercise of his influence, besides the constant one of preserving her authority, seconding her efforts, forwarding her views, maturing her prospects, supporting her energies, guiding her principles, and enlarging their operation, as well as in protecting her designs. The mother rests securely in this sustained and sustaining assistance of her more constant duties, and feels that confidence in her exertions which is so necessary to success; well assured, too, that where this undivided affection exists, there will not be withheld the salutary office of *monitor*, should the occasion for its exercise present itself.

It is not *now* our object, to enter fully into the relative duties, except as they may stand connected with education; and therefore we shall only remark, that an union so formed will survive all the common disasters of life; that it will be augmented by time; that it will rise unimpaired from the gradual extinction of that stirring passion in which it originated; that it will be embellished by the fairest hopes, diversified by the sweetest cares, soothed by the most endearing recollections, preserved by mutual happiness,—aye, and even fortified, and strengthened, and enlarged by misfortune. It is not a fugitive feeling, connected with youth, or health, or beauty, or wealth, or interest: it will, on the contrary, survive the loss of all these: it may lose indeed some of its fer-

vour, but none of the constant steady light which it diffuses all along the pathway of life: it is a peaceful and enchanting affection, whose influence is exerted upon every changing scene, whose spirit descends in a thousand blessings upon the children which are its pledge, and whose agency is equable and uniform; surviving the wreck of the physical powers; being preserved active to the last moments of life; ceasing not even with existence, but extending to futurity! Moreover, it is supported by friendship, that noblest, purest, most disinterested passion; it is built on solid esteem; it is shrouded from every adverse blast by the most sincere and unaffected devotion; it is defended by an uniform forgetfulness of self, and by a thousand other conservative virtues, which render such an union calculated to give an indescribable charm to the leisure hours of wisdom, and to sow with flowers the track of the good man.

This union forms the basis for all good education; but we shall spend a few moments in detailing the *peculiar province* of each parent; for while their object is *one* and indivisible, circumstances render their mode of pursuing that object somewhat different. This distinction will hold good throughout society; for the mother will be found to possess much the greater educational powers; and *her* office will be but ill supplied by a substitute, even though that substitute be the partner of her views, and the participator of her hopes and fears. But although we separate the

peculiar duties of each, we would wish it to be distinctly understood, that where one parent is removed from the possibility of assisting in the care of instruction; where one is incapacitated by circumstances from attending to these duties, or is inadequate to their performance, there is not therefore an excuse for negligence: the *whole* task of education must then centre upon the one, and in him or her will be concentrated the specific duties of both. It is an arduous task which none will approach without fear, none attempt without feeling their deficiencies. Let it be remembered, however, that *this feeling* is the first step towards success; the first advance towards the acquisition of knowledge is to feel our own ignorance, to know that we are deficient, to be deprived of self-confidence and vain glory, and then in the genuine humility of true wisdom, our whole energies will be devoted to that most important task.

The duties of the maternal parent are not confined to the corporeal preservation of her infant; these are important: they are not confined to the development of its mental powers, and their widening sphere of intelligence; these also are important: but her cares extend far beyond even this, and reach to the arrangement of the manifestations of the moral existence of her offspring; a work which possesses no parallel in nature, and which is most feebly pourtrayed by the simple labours of the husbandman or the florist; a work which, if so sacred a subject can be touched

without suffering from the contact of any unhallowed emotion, approaches more nearly to the creating power of Omnipotence, than to any labour short of that commanding agency, which first said, "Let there be light, and there was light." And so it is at the present hour, for without his favour and blessing, every effort will be fruitless and ineffectual:

> "The breath of heaven must swell the sail,
> "Or all the toil be lost."

And the Almighty still says, "Let there be light:" only at the present day, that light is to be developed through the agency of inferior instruments, who nevertheless derive all their power from the fountain of light and life.

This light has been eclipsed by sin; clouds and darkness rest upon the human mind; confusion and disorder have been introduced into its manifestations: and whatever good may have survived the fall, is obscured from our view by the perpetual night of ignorance. The light of education breaks through this otherwise impenetrable gloom; but it shews at the same time the extent of the evil which has passed upon it, and as the clouds of ignorance are rolled away, and as we hail the dawning of a brighter day, we still observe the mists of prejudice hovering over the more prominent manifestations: a nearer inspection betrays the comparative poverty of the intellectual soil, the wild luxuriance of its weeds, the broken and confused state of its surface, the dis-

ordered and mis-arranged grouping of its productions, the storms and tempests with which its moral atmosphere is often visited, and its determined hostility to cultivation. If the fond mother should shut her eyes to these simple facts; if she should be determined not to see imperfection in her children: if she should believe that the work of education consists only in developing the powers of the mind as she finds them; if she should ever separate the labour of instruction from the distinguishing truths of revelation, the result must be cruel disappointment to herself, and wretchedness to her offspring.

One of her first objects will be to make herself acquainted with, and to regulate the temper and disposition, and as early as possible to convey a knowledge of the Deity, and of the relation which subsists between the creature and the Creator. As the mind is capable of receiving them, just notions of the laws of God, and of the obedience they require; of the sinfulness of the heart, and of the great truths of religion, should be communicated. She will inculcate with zealous and watchful care, *all* the principles, and develop *all* the attributes of the mind; she will cherish every sensibility of the soul, repress their wild luxuriance, and direct them to their proper objects: she will invest her child with its character, because that character will result from the succession and variety of the impressions, which will have been made upon it by her exertions; and her attention to the employment of those facul-

ties, by which these impressions are to be perceived, and rendered available for the purposes of life; she will with anxious jealousy eradicate the weeds of vice, and tenderly shield the early growth of virtuous principle: she will aim to produce consistency of good conduct upon the highest motives, and watch over every emotion of the heart.

There are other minor cares which come before her; and she thinks nothing too little to merit attention: she will recollect the importance of *first impressions* in passing through the world, and knowing of how great consequence is the expression of the countenance, it will be a part of her design to call into action those principles, and emotions, which will harmonize the play of her child's opening physiognomy; not with the view of deceiving others, or of simply teaching controul over the expression of painful feeling, but really with the hope of giving vigour and extension to the *principles*, whose expression she seeks to develop. And as we have already seen, she facilitates the employment, and represses the premature exercise of all the faculties.

All this proceeds upon a principle of affection, which knows no bounds; which admits not of diminution, or caprice; which is ever in quest of fresh opportunities for the exertion of its influence; which is sustained amidst the most adverse circumstances, repeated disappointments, and even the curse of ingratitude; and which can only terminate with the capacity for its exercise.

External circumstances *may* change; the principle *may* be tried in the severest form; the institutions of society *may* pass away; man *may* be modified by a thousand changes; aye even love itself *may* change and grow cold; the purest friendship *may* become languid; benevolence *may* be stunted; ambition *may* be feeble: but maternal solicitude is imperishable; it gathers strength by every occasion of duty; it hovers over its objects with unceasing anxiety, and rests not but in the full conviction of their present peace and worth, and in the humble hope and depending confidence of their happiness hereafter. This is the talisman which directs a mother's exertions, which supports her in every difficulty, enables her to rise superior to trial, and steadily to pursue her course of undeviating energy, till she has realized the full accomplishment of her wishes. In doing so, she is not satisfied with mediocrity: a moderate degree of attainment is too cold and listless an object of pursuit for pure affection such as hers; and she can rest satisfied in nothing short of the highest possible reach of intellect; of the fullest expansion of the heart; of the most entire government of virtue; and of the most complete manifestation of the influence of principle.

The duties which more particularly attach to the paternal parent, are those which involve a higher degree of authority than the preceding, and which consist mainly in directing and governing those manifestations of mind, and the

exercise of those principles which have been implanted by maternal care. Thus, one of its chief objects is to repress evil tendencies, and place a barrier to their encroachments; to watch over the conduct, and trace it from its source in the understanding or the heart, to its full completion in action; to check, with an unsparing hand, every degree of obliquity; to ascertain the first deviations from rectitude of principle, and to oppose the incursions of evil in every stage of its progress; to root up vices, where these, in spite of constant care, have obtained an ascendancy, and established a footing in the character; to listen to no plea for the continuance of that which is wrong, or of that which wears the semblance of wrong, or has in its ultimate tendency any bearing towards wrong, but constantly and firmly to oppose its influence both immediate and remote; to be persevering in the requisition of virtuous principle, unbending in his hostility to vice, and prompt in the encouragement of virtuous feeling; to rectify the words; be the guardian of the principles; purify the desires; direct and encourage the efforts; ennoble and instruct the opinions, and form the habits of his offspring.

Such is a slight sketch of a father's duty to his children; a duty prompted by affection, while again that love increases with the discharge of duty, and is immensely augmented by the conscious happiness which results from it, and by the success which attends it. For success *will* attend it, though not always to the full extent of

our wishes. And when we do fail, it will be well if we have not to reproach *ourselves* with the cause of such miscarriage; it will be well, if we can look back upon the discharge of our parental duties, to the full extent of their demand; it will be well, if we have not to charge our failure in some degree upon our own supineness—upon the neglect, or cold and insufficient employment of the means within our reach; it will be well, if we escape the reflection of having been, to a certain extent, the author of our child's deviations from rectitude, and of the paucity and poverty of its acquirements; it will be well, if we can reflect upon our past conduct, and enjoy the testimony of a good conscience, that *if* we have failed of obtaining success, we have at least deserved it; it will be well, if we escape the reproach of our own children of having contributed to their misconduct and misfortunes by the imperfect discharge of duty.

It will be seen how closely connected, how essentially interwoven are the specific and peculiar duties we have enumerated; how they originate from similar principles, and proceed to their accomplishment in a way which almost demonstrates their identity: and, in fact, they must be considered as universal in their agency, and imperative upon both parents. Nor is this extraordinary; for as the two individuals have merged their specific qualities in *one* character, so the peculiar attributes of each become common property, and almost equally the duty and the

privilege of both, as well as the distinctive possession of either.

But who is sufficient for these things? It may perhaps be said, that the standard of parental duty has been fixed too high; and the mind may shrink from the contemplation, and yield to the deadening influence of a despair, which can scarcely put forth one feeble effort to reach the good which has been placed before it!

But is this possible? is it possible to aim too high in such a pursuit? is it not better to *fail* in attempting to reach too high a degree of attainment, than to fall short of accomplishing what might have been done, in consequence of adopting too low a standard of duty and of hope? Let it be recollected that the natural tendency of the human mind is to be arrested at some point short of a perfect resemblance to the model which it has proposed to itself for imitation. It is commonly satisfied with a somewhat distant approach towards the beau idéal of perfection, without anxiously endeavouring to possess it. If the *current opinions and maxims of the world* be taken as the measure of our feelings, and duties, and exertions, it will be found that we are satisfied with such a nearness of approach towards them, as will shield us from a charge of singularity or ignorance. If we propose for our imitation the conduct and example of *some literary colossus,* we are contented with such a measure of exertion as will place us in the vicinity of his habits, and talents, and acquirements, without giving us a

chance of thoroughly possessing the former, or of surpassing the latter. So again, with regard to *moral and religious duty;* we adopt for our standard the pure and holy law of God, yet with a consciousness of our inability to fulfil it. We receive, and look to the *example of Christ,* as worthy of our highest efforts at imitation, and yet we know that it is far beyond our reach! In the present course of parental duty, have we adopted a higher standard of exertion than is thus proposed to us in the law of God, and in the example of Christ? On the contrary, are not all the attributes we have mentioned, to be fairly resolved into the same principles of obedience to the one, and imitation of the other? And if so, is it possible that too high a standard can be chosen? In neither case, may we be able to reach the object of our desire, for in our own strength we are perfect weakness: but certain we are, that if we do not struggle for it, we shall never appropriate a high degree of attainment, but shall rest satisfied with an advance which is very far short of what we have it in our power to gain. And if we feel our own weakness, we have the same strength provided for our support in both cases: exertion will add to our power; desire itself will ensure our progress; sincerity will form a ground-work for success; humble dependence on Divine assistance will afford a presage of going on from strength to strength; difficulties will be smoothed; obstacles will be cleared away, and we shall finally arrive at a stage of

advancement, which we had scarcely ventured to hope, much less to expect.

Can we then fix too high a standard for our aspirations; or will the attainment of our wishes and our hopes be facilitated by *aiming* at that which appears more practicable, because it is more common place—more within the sphere of mortal and finite observation; rather, will it not be impeded, while the strength and courage needful for the conflict will have been insensibly stolen away? Let not parents be discouraged; let them look above; let them ask, and it shall be given them; let them seek, and they shall find; let them knock, and it shall be opened. Let them also recollect, that the promises vouchsafed to christian instruction, are not given to a meagre performance of duty, but to that engagement of the heart in this service, which enlists all the powers and faculties of the soul in its train, and carries them onward to their fullest attainable perfection.

What then is the character of that filial relationship, upon which the duties we have mentioned are to be exercised? The love of children for their parents is an instinctive principle, and is discoverable among the earliest manifestations of mind. But it must also be remarked, that it is an emotion which partakes largely of a selfish character, and possesses very little of the disinterested peculiarities of parental affection. *All* is *given* on the one hand with a comparatively very feeble return of affection; *all* is *received* on

the other with no corresponding recompense of duty and self-devotion; consequently, with no considerable expansion of the benevolent principle. *Filial affection* is but feebly established *in nature;* the effects of this sentiment will not admit of comparison with the self-devotion of parental duty, while it commonly diminishes, and vanishes away in proportion, as the young become independent of the aged for sustenance and protection: in proportion as they feel their own strength, and are enabled to assert their own *independence.*

In fact a feeling of *dependence,* seems to be the mainspring, and principal support of filial affection; but this is in its nature selfish, and also evanescent; for it lessens with the occasions for its exercise; and these are diminishing exactly in proportion as the young acquire a more complete development of the mental and physical powers. This however, is a wise and necessary appointment, for nature has ordained that the child when it has reached the period of manhood, should maintain itself; which could scarcely be the case, if the same intense affection, and self-devotion existed from it towards its parents, as is constantly exercised by them.

Since then nature has ordained that the *passion* of filial affection should be comparatively feeble; and since she has rendered it for the most part a selfish principle, originating in a conviction of dependence and helplessness, and consequently mainly built on a feeling of *gratitude,*

we shall observe that it requires a certain degree of virtuous principle in action, to sustain its undeviating influence; an object of the very first importance, for nothing is more painful than the alienation and heartlessness of children towards their parents. Filial love is not supported by the performance of active duties; such is the constitution of our nature, that all the energetic exertions are prompted by *parental* affection; while the expression of these exertions is only excitant to filial love; and the duties it demands in return are not generally of an active but passive character. This then resolves itself into a principle of gratitude, for unwearied favours, daily and hourly heaped upon it. But we know, that the very nature of this principle excites a recoil in the human, proud, and stubborn heart, because it involves the idea of obligation. It is also an impression of a most fugitive nature, and very quickly passes away, while it continues essentially decreasing from the period of its first excitement by favours conferred. If we narrowly examine our own hearts, we shall probably find this to be the case; certain it is, that it is most true, with regard to our Almighty Benefactor; certain it is, that it is most true, with regard to those in whom we excite the emotion of gratitude; it very quickly exhausts itself in glowing language; but when we look for its expression in action, in after life, we are commonly disappointed. There are the most delightful *exceptions* to this rule; but in general, to *oblige* an

individual is to alienate him from us, and the expectation of uniformly grateful conduct, is quite chimerical.

Seeing then that this is the case in maturity, can we feel surprised at its occurrence in infancy? Can we wonder, when principle is so feeble and passion so powerful, that the earliest years of childhood, are often marked by the storms and tempests of ingratitude, by feebleness of affection, by selfishness, by forgetfulness of duty, by disobedience, by the direct violation of parental injunction? This review will shew the vast importance of developing the influence of principle, in order to supply the lack of intense natural affection; and it will also develop, what particularly are the assistant principles for the encouragement of which, every effort should be directed; and perhaps the first and most important is that of *obedience*.

From their earliest exercise of reason, children should be taught to obey their parents, even before they can do so on principle; at least, before they can understand the principle on which this obedience is inculcated. The happiness and well-being of our offspring is so essentially connected with this virtue, that it cannot be too pertinaciously enforced. It is sometimes a painful discipline; but if the dangers and miseries which encompass disobedience be for a moment contemplated, there can be no hesitation as to the choice of present inconvenience, to avoid future wretchedness. An instance of disobedience

should never be overlooked, since if it be, the child will again calculate the possibility of success in its puny efforts at rebellion, upon the recurrence of a similar occasion, and will again and again struggle with the authority of the parent. Whatever therefore is directed must be complied with by the child, *because* it is so directed; and parents have only to be careful that their requests be not unreasonable; and that although the reason for them, may not be capable of being perceived by their offspring, they should never be contrary or opposed to reason; for it is scarcely possible to calculate how soon the mind is capable of detecting any flaw in the parental character; or to estimate how serious an injury is thus inflicted upon parental authority and esteem, as well as on filial obedience and affection. If obedience be ever dispensed with, the child discovers a measure of vacillation and uncertainty in the parents, and experiences a proportionate diminution of interest, in receiving and attending to their injunctions. Obedience then must be undeviatingly required, and when opposition to command is set up, it must always be overcome; one conquest of obstinacy will be enough to ruin the character, destroy parental authority, undermine the principle of obvious duty, and render the child ungovernable.

Notwithstanding this invariable rule, there are many occasions, on which it would be impolitic and improper to enforce obedience. The struggle between the authority of the parent and

obstinate opposition to her wishes and directions, should always be avoided where this is possible; and it will often be the part of parental wisdom to shun this conflict, to ward off a fit of obstinacy, to escape from the collision of contending passions, and to be firm and unbending only, where the sacrifice of principle is endangered. Since the effort to enforce obedience must always be obnoxious, and inimical to the *feeling* of affection, it is most desirable to obviate its necessity: but when once a direction *has* been issued, nothing should induce the parent to relax in her requisition of compliance. This habit of cheerful obedience, established from the earliest period, is however as soon as possible to be connected with the principle from which it should spring; and therefore, when the opening mind will admit of such explanation, the grounds of filial duty should be carefully taught. The child should early learn that it is a command of God, and that it has certain blessings attached to its performance; it should be enforced on a principle of affection for those who display so much love towards them, and who are constantly employed in doing them good; and it should be supported by the greater knowledge of the parent, and the ignorance of the child, this enabling the former to see and to direct what is right, while the latter has no means of judging. In this way, while it learns to obey its parents, it will be taught the important principles of obedience to the law of

God, as well as the feebleness of its own understanding, and the value of principled affection for its parents. So true is it, that on no occasion in education will the pursuit of duty be unavailing. So true is it, that one victory over evil propensity is connected with one or more principles of most extensive operation; and, that although the immediate occasion for the contest may be comparatively trifling, the exercise of the principles associated with it is all important.

A principle of *dependence* upon the parent should also be impressed upon the child; it should be taught its own feebleness and helplessness; its incapacity to think or act for itself; and that it owes all its little blessings, the supply of all its wants, and its preservation from innumerable evils, to the watchful anxiety and care of its parents; it should be early taught the deficiency of its own intellectual powers, and the consequent necessity for its reliance upon those who can think and act for it.

And this will lead to the principle of *gratitude*, on which we have already seen that filial obedience mainly rests. But since its exercise is less easy than that of many other sentiments, and since it requires a higher effort of virtuous principle, it will generally happen that the sources of action before mentioned, though less directly operative in the production of filial affection, will at the same time, indirectly contribute to the formation of a more extensive, as well as of a more

permanent bias. It is, notwithstanding, desirable to develop gratitude, as most closely allied to affection, although it may be necessary to strengthen its influence with kindred or associated principles. And this may be accomplished in a thousand ways; even the very instances of correction may be rendered instrumental for this purpose, if the child be treated as a reasonable being, and taught to feel that these are really painful to the parent, and are never employed, but for the purpose of saving it from some fearful evil. The conviction of its dependence also, will lead to the development of grateful feeling, for the supply of its wants, and for its defence from surrounding danger.

In the accomplishment of this great design, we must omit no adjuvant motive; for a principle of affection well laid, will be operative through life, and will afford a basis for the formation of virtuous character, which will no where else be found. Among these auxiliary motives, *respect* for parents will be found not the least important. Children will not *esteem* those whom they do not most deeply *respect;* and if these *two* be wanting, it will be useless to expect permanent abiding affection; there *may* be the fondness of selfish gratification, but there *never can be* an effort to controul or to deny inclination, for the sake of pleasing those whom it does not respect or esteem. A deep feeling of respect invests the character of the parent with a certain degree of sacredness, which awes the young mind into compliance with

its wishes. Let it be recollected that the origin and development of this feeling depends very much upon parents: their offspring will not revere *them*, if they do not respect themselves. If the heads of families be morose in disposition, irascible, easily put out of temper, tyrannical in their requisitions, irritable with each other, frequently infringing the principles they inculcate, forgetful of their own positive duties, and often guilty of many little deviations from rectitude in the quiet privacy of the domestic circle; children will daily and hourly lose their respect for such parents, and the influence of esteem and affection will be reduced to almost nothing. But if, on the contrary, they entertain a deeply felt conviction of this sentiment, for their talents, their worth, their principles, their opinions, and their conduct, the slightest expression of their wish will be invested with the authority of a command; obedience will be easy and delightful, and will be associated with affectionate expression and feeling; while the hold which may thus be obtained over the young mind is immense, and its influence incalculable.

There are many other principles connected with this subject, such as the subjugation of passion, the abandonment of selfish desire, obedience to the will of heaven, and others which will presently come under our notice in a separate and individual form, and which we shall not here insist upon; since their bearing upon this subject will then be more distinctly shewn in one con-

nected view, and since we shall thus avoid repetition, which would be otherwise unavoidable. In the course now pursued, we have shewn the extensive operation of the principle of relationship, and of the provision which has been made by it for the moral education of the young. And we trust enough has been said to prove the importance of the subject, and to ensure attention to some other preliminary notices.

CHAP. II.

ON THE INFLUENCE OF MATERNAL SELF-DEVOTION; AND ON THE MISCHIEVOUS AGENCY OF EXCESSIVE AFFECTION OVER THE GREAT BUSINESS OF MORAL EDUCATION.

The duty of maternal self-denial, as a general principle, applicable, and essential to success, in conducting the work of education, has been already considered in a former section. And if this foundation be important in the several branches of physical and intellectual training and development, à fortiori is it of still higher moment in the *moral* management of infancy and childhood; exactly in proportion as the latter requires a higher effort of courage and constancy on the part of the parent, and is more decidedly opposed to the will and inclinations of the child; and in proportion as the growth of virtuous principle is of more consequence than the development of the corporeal powers, or even of the intellectual faculties; in proportion as the direction of the mental manifestations requires a higher degree of attention than the growth of those which, however valuable, do not necessarily extend beyond the present life; in proportion as the subjugation of the passions is more to be desired than the mere

controul of the will; in proportion as religion is more highly valued than the most exalted efforts of reason; as the soul is of more importance than the body; as the spiritual, immaterial, and immortal principle admits not of a comparative estimate with that which is subjected to perpetual change, disease, decay, and death; in proportion as eternity is of infinitely greater moment than time; and as the happiness of that spiritual principle, throughout its countless ages, is more to be estimated than the transient pleasure of an hour, a day, a week, a month, or at the very best a small accumulation of those "few and evil days" of which the longest human life is composed.

This maternal self-devotion is necessary, not only in the constant effort demanded by the communication of those principles which constitute true wisdom, but also in opposing the perverseness and obstinacy of the will; the aversion of the heart from all that is good, and its corrupt tendencies; since the *former* are opposed to the *latter*, while these again are precisely congenial to the natural mind; and therefore the education of the one, and the subjection of the other, will, and must occasion that struggle, which can only terminate in the triumph of principle, by the unwearied fortitude and perseverance of the parent, and by the hard-fought contest and the gradual cession of the long disputed, and most reluctantly yielded territory of pride, and prejudice, and passion on the part of the child. This warfare cannot be maintained, or this victory won,

without giving pain to all parties; a feeling from which nature instinctively shrinks, when it is called upon to *suffer*, but from which it recoils with abhorrence when it is obliged to *inflict*, especially on those who are most tenderly loved. Yet *this* is the reach to which maternal self-devotion aims, and without which the best directed efforts will be unavailing.

One of the first objects of the mother will be to act up to the former of these indications, well knowing, that in proportion as the mind has been furnished with good principles and motives, so will it produce corresponding fruits; so will it be saved from the domination of vice; so will it be preserved from the turbulence of those passions which must be subjugated, and whose government it is which calls for the frequent exercise of self-denial. This is shortly to be attempted by diligent instruction in the knowledge of that religion, whose "ways are ways of pleasantness, and all her paths are peace; length of days is in her right hand, and in her left riches and honour." No sooner do the feeble rays of reason mark the progress of intelligence, and the dawning of that morning, which is the harbinger of a bright and brilliant day, and whose fervid light should only give place to the mild radiance of a calm and cloudless evening, as the mellowed tints of twilight tell us that the setting sun is about to illuminate another hemisphere, than the pencil of truth should be brought to impinge upon the mind, in a degree, and through a medium which

shall be suited to the capacities of infancy. The grand, the simple, yet noble object, is to fortify the mind with good principles; to establish the heart in the right way; to teach the young and the inexperienced to struggle against the influence of temptation, to inform them of the corruption of their hearts, and of Christ, the friend and Saviour of sinners, through whom this corrupt nature may be renewed, and *they* may be made *holy* and *happy*. The real connexion which subsists between these results, must never be forgotten. And while the character of our Saviour is displayed as a Redeemer, it must not be forgotten to call the attention to the *moral precepts* of which he was the author and great exemplar. It must not be forgotten, that almost at the commencement of *his* ministry on earth, *he* pronounced a blessing upon those whose poverty of spirit enabled them to receive the humbling truths of *his* mission, and upon those who submitted their judgments and their will to be influenced by his laws and government; upon those who hungered and thirsted after righteousness; who manifested a merciful and forgiving temper; who were sincere in following *him;* who desired to live peaceably with all men; and whose steady, uniform pursuit of truth exposed them to the persecution of a world that lieth in wickedness: it must not be forgotten that *his* disciples are enjoined to let their light so shine before men, that they seeing their good works, may glorify their Father which is in heaven: it must not be forgotten that Christ

came into the world to fulfil the law, and to enforce obedience even to its very least commandment; and it must ever be remembered that obedience to its requisitions is constituted not by simple attention to its letter in the outward visible action, but by an entire devotion to its spirit, reaching even to the thoughts and intents of the heart; not in outward formality, or superstitious observances, but in spiritual conformity to its holy precepts. Again, it must not be forgotten that this admirable code of christian morality inculcates the necessity of watching over the very words of the mouth; forbids altogether the law of retaliation, and enjoins the love of our enemies, that we may be the children of our *Father* which is in heaven, who maketh his sun to rise both on the evil and on the good, and sendeth rain on the just and on the unjust. It must ever be remembered that this holy law exposes the error of hypocritical, ostentatious, and self-righteous alms-giving, and explains the principle of genuine charity; that it enforces the necessity, and graciously acquaints us with the real nature and objects of prayer; urges, by the highest sanction, the duty of forgiveness; beautifully unveils the vanity and folly of earthly-mindedness, and the necessity of seeking first the kingdom of God, and of laying up treasures in heaven; shews the utter impossibility of any compromise between God and the world, and declares that the latter cannot be conciliated if the former be obeyed; explains our entire and

complete dependence upon God for every blessing we enjoy, and the necessity of reposing our trust and confidence in *Him* who arrays the flower of the field in all its beauty; who provideth food for the fowls of the air; and who has promised that all these things, as far as they may be necessary, shall be added to those who seek *Him* diligently. It must not be forgotten that our Divine Master and exemplar has enjoined upon us tenderness and compassion for the errors of those around us; a spirit of candour and benevolence in judging of the conduct of others, and has enforced it by the humbling recollection of our own too frequent obliquities; and that well knowing our weakness and manifold infirmities, and the impossibility of our obeying the Divine law, with all its high and holy sanctions, he has compassionately promised grace and strength to those who ask for them, as well as every other good and perfect gift. It must also be kept in view, that Christ expects his disciples to evince their sincerity of dependence upon *Him* for these great blessings, by doing towards others as they would wish that men should do unto them; that he has not disguised, but has openly declared the *difficulty of being a Christian*, and has enjoined the duty of *striving* to enter in at the strait gate; and has most convincingly shewn, that as a tree is known only by its fruits, so it is not they who have called upon *him*, and heard *his* words, and prophesied in *his* name, and done many wonderful works in his cause, but they who have exe-

cuted the will of *His* Father, which is in heaven, who will be acknowledged as *His* children at the last day, or who are entitled to that attribute of wisdom which arises from their having built their hopes upon the Rock of Ages; that wisdom which is diametrically opposed to the deepest folly of those who are resting for security, in any thing short of this pure and holy hope.

But the influence of this self-devotion extends beyond the cultivation of good principles, even to the correction of all that is erroneous. The subject of discipline will fully be considered, at a subsequent stage of our inquiry: it will here only be necessary to remark, that *reproof* is one of the most difficult and important duties of the christian mother; and that while the perversity of the human heart remains as it is, there must be frequent occasion for its exercise. Above all, let not *little sins* be overlooked, or extenuated: many a promising Christian has been ruined by such a plausible excuse for evading this painful duty. But there is no such thing as a *little sin;* and as it is the Christian's duty to enter into uncompromising hostility to its influence in his own heart, so should the same duty be extended to the education of childhood. The smallest violation of the divine law; the most trifling instance of disobedience to the will of God, is an act of ingratitude towards our Redeemer, and highest Benefactor, and requires to be pardoned through the blood of Christ, before the sinner can be reconciled to the Saviour; and shall that be

termed venial or trifling which forms *a part, however small*, of that fearful aggregate, from the power and punishment of which Christ died to save his people? Shall that be thought too little for reproof, which demanded such a ransom, and even now hourly requires the intercession of our ascended Lord? Shall that be considered venial, which forms the foundation for future progress in error and in evil? Shall we think lightly of that little sin, which oppresses and perverts the actions of the immaterial principle, burdens the heart, deadens the conscience, diminishes its sensibility, renders vice less an object of fear and aversion, and paves the way for increasing deviations from the law of rectitude? Let the mind of childhood be early impressed with the evil nature of sin; not simply of those grosser immoralities, which communicate a moral taint that is visible to man, but of those lesser faults which exist in the heart, which perhaps may never be demonstrated in action, and which are known only to the individual himself, and to *Him* who searcheth the heart. It is not the *act*, but the *principle* of sin which is to be opposed; and it will be a most important point gained to convince the mind, that it is essentially hateful and disgusting: and let the parent be exceedingly careful, that while she is diligently employed in maturing and developing hatred to sin, she do not encompass her own path with thorns, and difficulties, by manifesting in her temper and spirit, an example of that very influence which she so strenuously

combats in her child. Hence the importance of entire self-devotion to the work, both in the painful duty of developing this principle, and in the unremitting vigilance required for her own conduct.

The evil of sin cannot have been shewn, from the inestimable ransom it has required, without at the same time exhibiting the great worth of the soul: and in the mode of conveying instruction, as well as in conducting the still more painful process of correction, it is of the first consequence, that it should be accomplished with seriousness and persevering uniformity, in order to evince a principled sincerity of intention; and at the same time, with affectionate earnestness, and intensity of benevolent desire, with unmingled kindness, and a tenderness and delicacy which admits not of being mistaken. Not only will it be an object to convince the understanding of error and of truth; and to interest the heart in the pursuit of virtue; but it is also necessary to shew that the motive for every part of the mother's conduct is *love*, and an earnest, deeply felt, and uniform concern for the immortal interests of her children, and of that never-dying principle, which will endure for ever; which will live to *feel*, and to have its feelings inconceivably heightened by reflection on the past.

But we shall proceed to notice the operation of a *spurious affection*, in counteracting this first principle of maternal solicitude. Affection towards her offspring, is, as we have already seen, the great motive which gives nourishment and

life, energy and character to every duty of the parent; affords a determinate object to all her pursuits; and influences and controuls her reason and her inclination. Properly regulated, and subdued by religion, this will necessarily lead her to the great fountain of truth, from which will flow all her views and actions, her feelings and opinions. But it must be recollected, that she is an imperfect, a frail, and erring being. Although the heart may have been renewed by divine grace; although it may have been influenced by a living principle of obedience to God, and a desire to love, and serve, and please *Him*, yet in this probationary state, the *spirit* is so closely allied and connected, so intimately united with the animal and intellectual nature, that the actions of the *former* are liable to deviation or distortion from the bias they sustain by the affections of the latter; and while *the one is capable* of giving additional vigour to the manifestations of the other, yet each will be much more frequently found in mutual opposition; a state of hostility which will enfeeble the energies of the mind, paralyze its exertions, enervate its vigour, and deprave its finest qualities. Affection too is a principle which can never be maintained in a state of strict *neutrality*; and if it be not actively employed in the service of God, it will be zealously engaged by the emissaries of evil. Here there is no middle or unclaimed position, which may be safely occupied in quiescent indolence; no border

territory, which will admit of the incursions of the enemy, without the loss of some of our strong holds: to cease to be active, is to yield up the means of defence; to slumber at our post, is to ensure surprise and defeat. Hence the necessity for watchfulness, that affection may be directed always to its proper objects; that it may be influenced by, and arise from the love of God, and again converge to *Him* as its centre of safety: maternal affection *thus* founded, will seek first the *supreme good* of those on whom it is placed, and will therefore necessarily tend to Him who alone is *good*.

But *excessive affection* may produce a feeble and inefficient performance of duty; aye more, it may even lead the parent to remissness, forgetfulness, or neglect; she may be supine, or she may be influenced by feeling, or temper, or circumstance, when she ought to be vigilant, and active, and principled.

1. This state of mind may be often visible upon slight occasions. She may be induced to yield to the gratification of the desires of her child, although these may be improper, or even unlawful and mischievous; as for instance, in the continued possession of *that,* no matter what, which it supposes valuable, but which her maturer judgment determines to be undesirable. It may perhaps at first be told of the unreasonableness and impropriety of its request, and expostulated with on these grounds; the object of desire is not

then granted; but disappointed in its first attempt, the little petitioner has recourse to tears; the firmness of the parent is melted by their sympathetic efficacy; she hesitates, she vacillates, she complies; and success has crowned the effort of her child. Thus is it taught, aye, and even encouraged to be wilful; thus does it learn to estimate the power and eloquence of its tears; a piece of information which it will never fail to employ to its own supposed advantage, in obtaining farther concessions; never stopping short of the gratification of every possible caprice: thus also is it taught, that circumstances and things of real importance must yield to the fulfilment of all its wishes; a principle, which is directly subversive of that invaluable attribute self-denial, which can alone form the basis of a useful, or a happy character.

2. Excessive affection will induce an overweening care to obviate and remove every little thing which is inconvenient and disagreeable to the child; forgetful of the fact, that this is not a place of rest, or perfect peace; but a season of probation, in which we are to be tried by adversity, and in which we can only be prepared to sustain greater misfortunes well, by exercising fortitude under the slighter disturbances of ease, which have been wisely and graciously provided for us. Excessive maternal feeling will, on the contrary, be demonstrated by a practical desire to foster and humour all the little prejudices of her child,—all its sinister cares about the conve-

niences of life; and thus by a nice, but ill-omened attention to its whims in the articles of food, or dress, or other external trifles, to nourish a sickly, delicate, and vitiated taste, and to cherish unthinkingly, a peevish, irritable, and dissatisfied temper. With *right* views on this subject, the parent would be careful to inculcate upon her offspring a spirit of contentment with whatever they may obtain; and to engraft upon this principle, indifference to food, and carelessness about the little agrémens, and delicacies or luxuries from which *they* may be debarred, but which others enjoy. In this way alone, can the little ones be taught rightly to esteem the trifling and insignificant nature of these appendages to existence; in this way alone will be communicated those more solid stamina, that firmer texture, and that juster direction to the mind, which will best prepare it for accommodation to the ever shifting vicissitudes of life, which will obviate excessive carefulness about accidental changes in the scale of its outward comforts, and which will teach it to bear disappointment with tolerable equanimity.

3. The basis of *reward* should be the *performance of duty*, or the manifest wish to have done so had opportunity been afforded; while the discipline of punishment should be manifested as well for the overt act of impropriety, as for the secret spring of evil disposition, which wanted only the stimulus of occasion to call it into action. The child needs encouragement in pursuing the steepy paths of duty, and there is no greater in-

centive to farther exertion, and to continued perseverance in well doing, than the approving voice of the parent. But this *approbation* must not be held out as the *end of action*, or conferred upon the child as a *reward* proportioned to a certain degree of merit, and equivalent to some fancied scale of desert; let the *former* be founded on religious principle, and let the smile of approbation flow as the spontaneous consequence of the exercise of *right motives* in the child, because these rejoiced the heart of the parent and were acceptable to God. This smile should not be equally bestowed on those who *do not*, as on those who *do* deserve to be encouraged, lest the young be induced to confound rectitude with impropriety of action; to believe them equally desirable, and so to become indifferent to the quality of their own actions. The objects of especial caution then, are to prevent the child from considering the approbation of the parent as the end of action, or as the *merited reward* of its conduct; and to save it from confounding the essential distinctions which exist between rectitude and obliquity, of principle and action, of thought and feeling. It is not our present purpose to discuss the subject of rewards and punishments generally; it was only necessary to say thus much in the present place, on a subject which will hereafter claim our particular attention, in order to shew the countervailing influence of a spurious affection, which may lead the parent to look with an equal smile upon her

offspring when deserving of reprehension, as when requiring support; a smile, which the little selfish interpreter of her expressions will assuredly construe into approbation of its conduct, or into an erroneous estimate of its real nature and tendency.

So also with regard to the distribution of punishment, as the task is exceedingly painful and repugnant to maternal *feeling*, there is a greater necessity for the exercise of maternal *principle*. By the influence of the former she may be induced to overlook as trivial *little faults*, such as age, or knowledge, or chance, or some unknown agency may correct; or according to her varying tone and temper, she may yield her tacit approbation to day, to that which in a different state of excited feeling she may visit with severity to-morrow: she shrinks now, from the performance of a painful duty which, perhaps, the very conviction of her present neglect, leads her to *over-do* on a future occasion; and thus, on both hands to lose weight and authority with her children, as well as to unsettle their minds as to the qualities of action and the demands of virtue. But in reality there are no little faults; each deviation from rectitude forms part of a system; a single branch indeed of one degenerate root, but intimately connected with a thousand others; not existing as a solitary fact, but communicating in the freest manner, and in every direction, with faults of different forms and magnitude; all of which, by the *permission* of this *one*, receive that stimulus which

alone was wanting to give them their highest degree of vigour and extension. Advance in error is uniformly progressive; trifling at first, it soon becomes remarkable, and increases according to the squares of its distance from the first starting point; and with augmented velocity and momentum, it continues to acquire strength and power, till it carries away with it every barrier of virtue, and is no longer within the reach of remedy. How fatal then must be the error of leaving these faults to be corrected by some purely supposititious cause.

4. The influence of this spurious affection will be still further operative; as for instance, it will zealously set its face against some faults in the main; it will be alive to the necessity for their correction; it will search after them for this purpose, but it will be contented with doing so in the general, and will sometimes neglect *particular* instances; yet this will render correction inefficacious; the child will ascribe it to caprice instead of to principle; and the fault whose extermination was aimed at, will only in consequence be more deeply rooted, will acquire a firmer hold upon the mind, and will establish itself in systematic action. It will also produce this further influence, viz.—that of teaching the child to be disingenuous and sly, and will exchange the feeble wish after reformation, for the deeply rooted desire of concealment. Uniformity and simplicity of mild but principled correction, are the great remedies for all these evils.

5. But again the commission of a fault may create parental displeasure, and give rise to correction, and even to uniformity of correction; but the displeasure may be removed, and the offence forgiven before it has produced repentance; before its bitterness has been really felt; before the judgment has been thoroughly convinced of its evil nature; before the conscience has been awakened to its enormity; before genuine contrition for the immediate delinquency itself has been excited, or the consequent aspiration after amendment. This is a very frequent error. Displeasure is testified; the child's tears are manifested, and too generally in consequence of having its inclination thwarted: the parent has not the firmness to resist the appeal made to her by this external symbol of sorrow; and she eagerly inquires whether it will do so any more, to which the little culprit hypocritically enough answers in the negative; it is kissed, and received into favour for its deception; its tears are wiped away, and it is caressed into self-complacency. This evil arises generally from that fondness which prefers present ease to future good; and from seeking to testify displeasure as an *abstract idea,* rather than to give it a tangible and defined, and rational form, by appealing to the understanding and the heart of the child, by endeavouring to convince it of the impropriety of its conduct, and to cause it to *see* and *feel* its errors.

6. This fatal affection may so preoccupy the parent's mind, as to cause her to be forgetful of

the commands of the most high God; and to induce her to suffer her child to swerve from what she has enjoined, and to be remiss in enforcing what she has inculcated. Influenced by this feeling, *she perhaps may not* descry any thing in the conduct of her offspring, that is offensive to God; she may even suffer them to do what she knows to be wrong; she will be careless and indifferent in explaining and enforcing the duties of religion, and in developing an exclusive attention to its precepts; *because*, these have a tendency to restrain their immediate pleasures; pleasures which are not innocent even now, and which will be destructive to real eventual happiness; she will by degrees be less anxious in impressing the mind, and storing the heart with religious truth; and she will become less vigilant over the conduct of her offspring. This, however, is a great source of error and of misery.

In the *natural* world around us, we see that in order to produce good fruit, the seed must first be sown, the tender plant must be nourished, and preserved from every hurtful cause; it must be carefully cultivated, and protected from weeds which threaten to impede its growth; and from disease which impairs its vitality. In the *intellectual* world, as the precursor of fruitfulness, the mind must be imbued with knowledge, and when it begins to put forth the shoots of its independent action, these must be assiduously pruned and trained; the superfluous branches must be removed, and a proper direction given to the

whole. And shall less activity and care be required in the *spiritual world?* Shall we cultivate the understanding, and neglect the immaterial principle, which is destined to govern it, as well as to regulate the heart and affections? Shall its manifestations be deemed unworthy of the highest care and diligence? Shall our assiduities be confined to that which is physical and intellectual, and shall we be forgetful of that which is spiritual and immortal? Strange infatuation!!

Thus for example, the Scriptures of inspiration teach us not to be "conformed to this world, but to be transformed by the renewing of our minds" into an increasing verisimilitude with our great pattern and exemplar. This principle not only *admits* of, but *requires* practical application, and how shall we successfully inculcate it hereafter, or expect it to influence the conduct of youth and approaching maturity, if it be not early instilled into the heart, and perpetually enforced in the life? Not only is it required of the parent, that *she* should not be conformed to the world, in the education of her offspring; but also is it incumbent upon her to shield them from this dangerous accommodation of principle to fashion; this attempt to mould that which is unchanging and indestructible, into that which has no fixed and continuous boundary, and which is destined to crumble away with its immediate votaries, even should it survive the ever-shifting shadow of groundless opinion and prejudice.

There is a source of great temptation to the

mother, in the desire of suffering her child to mix with the world, to taste such of its pleasures as are deemed the most innocent, under a mistaken impression, that *now* in this early stage of life they will do no harm; that the present perception of these pleasures will not be powerful or permanent, that their memory will be evanescent, and that at all events, they will be easily removed as extraneous and adventitious, adhering only to the surface of the character. But let her beware of this fallacy! Long before the remedy can be applied, the disease will have imbued the heart, will have circulated through its minutest ramifications, and will have thoroughly pervaded its remotest feeling; the spirit of conformity will have been infused, and a living principle of worldliness will have been excited; a taste for, and a consequent desire after *worldly pleasure* will have been developed, together with its attendant love for that society in which it chiefly dwells. This principle operates in direct opposition to divine truth, and is attended by an incongruous aversion to its dictates; and thus the mother will have been the unconscious instrument of leading her child astray from the only fountain of substantial happiness. This is the daily consequence of excessive affection; a consequence entailing a weight of misery on the parent, which oppresses and enfeebles her efforts in the process of counteracting the very disposition she has unwittingly called into energetic exercise.

Yet this is only one instance of the tendency of the same principle which operates in a thousand different forms;—it is the *principle* therefore, and not its *illustration* which must be combated. The *principle* will, moreover, be particularly influential in the establishment of *good*, and in the correction of bad habits; since both are opposed to inclination, and both require persevering efforts, as well as constant obedience to the laws on which they rest; but especially with regard to the subjection of evil tendencies, the mind by a species of flattery, which it is difficult to define, is self-persuaded, that these will either correct themselves, or will hereafter be readily removed; and yet nothing can be more fallacious!

And finally, this principle, or rather this *want of due principle*, will be manifested in the toleration of a *trifling disposition*, at a time when the mind ought to be most serious; a state, which easily and almost insensibly passes into levity of the most equivocal character. A disposition for trifling, should be always checked at its first appearing, and upon every opportunity of its recurrence, especially when the mind ought to be engaged on important subjects. Perhaps it might be well, in order to prevent the *return* of this sickly listlessness of mind, and inenergetic action, to accustom the pupil to pass *at once*, at *all times*, *from serious employment to recreation*, and to devote the whole stock of its little energy, to whatever may be its present engagement or pursuit, never

suffering it to follow *two objects* at the same time, since there is no possibility of communicating instruction, and especially religious instruction, through the medium of *amusement;* the two ideas should be kept perfectly distinct and separate; when engaged in receiving instruction, the whole mind should be bent thither, as well as when in play; "whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

CHAP. III.

ON THE GENERAL PRINCIPLES OF MORAL INSTRUCTION.

The mind of man in infancy, is like his body, complete as to its parts; but these parts are requiring health, and strength, and support for many a helpless year, in order to lead them on to maturity. It is perfect as to the *number* of its operations, and the variety and complexity of its functions, but many of these are left undeveloped and obscure; others are liable to occasional distortion and aberration; and again, others require the strong arm of uniform controul. The faculties must be cultivated and informed; the heart must be impressed, and the feelings enlisted on the side of virtue; while the union of these must be shewn in their influence upon the life.

Again, the development of these principles must be guarded from the influence of causes which might prevent their growth, or occasion their perversion; the mind must be supported in health, and medicined in disease; it must be protected from the evils and dangers which encompass it; and it must be strengthened to overcome, or escape from, its difficulties. To instruct,

to defend, to guide, to warn, to elicit good, and repress evil dispositions, to remove false impressions, and substitute those which are correct; to eke out principles into consistent practice; to nourish and strengthen virtuous affections; and to repress and punish that which is not only erroneous in judgment, but injurious in its tendency: these are the objects of moral instruction; an extensive field, over which it is easy to range without order, without an object, and almost entirely without result; and which demands a basis of true and unaffected religion and piety, in order to ensure those fruits which alone can satisfy the anxiety of the good parent.

And first, of the period included in earliest infancy! a period generally considered as of little consequence, and as giving occasion only for attentions which relate chiefly to animal nature; but also one in which perception is quick, and the impressions received by the mind are few, because it is as yet incapable of combining its ideas; yet a period in which the impressions so received are more permanent, and their influence is more abiding than at any subsequent epoch; and that because the mind has time to rest its attention on the subjects presented to it, and is not distracted by the intervention of a great number of ideas, or blinded by previous prejudice, or hindered by the secret agency of principles which prevent the unbiassed operation of the thinking faculty. This then is an important period, and one during which the character may be perma-

nently and efficiently stamped; and therefore every opportunity it presents should be improved with niggard care, to the happiness of the child.

One reason why the real value of this season is so lightly esteemed, is, that the methods *commonly* employed in conveying instruction, would be fruitless and unavailing; and therefore the attempt is abandoned, because the beaten track of well accustomed routine is not to be quitted for the more arduous ascent of rationality. And yet it is the employment of means suited to the *end,* which can alone deserve, much less ensure success; and therefore it is absurd to rely upon the aid of those which are only suitable to a developed understanding. Moral impressions can alone be received by an infant, through the medium of things with which it is conversant, or with which it may readily become acquainted: and since its senses have not yet been exercised to discern good from evil; *doubt* is unknown to its understanding, which receives at once *as* just, *all* the impressions which have been made upon it. But this time *may* be improved, and the infant *may* be led forward in the ways of truth and knowledge. It is then a period which must not be overlooked, but one during which right impressions should be communicated, and wrong ones guarded against and counteracted.

We cannot avoid noticing again, in this place, the influence of *example,* that wide field on which evil ranges, and ensnares its victims. Under colour of *example,* improper tempers, and feelings,

and actions are excused, and indulged, even by those who should be capable of reasoning against them: but to an infant, *example*, especially that of one who testifies such unfeigned regard for its happiness as its mother, speaks with a force of eloquence which enthrals the unsuspecting mind. Hence the parent should be particularly guarded that her own bosom be preserved free from the influence of passion; that it be not swollen by anger, or agitated by the turbulence of displeasure, but that it be actuated by a single desire to do the will of God. The future character of the child may certainly be influenced to a great degree, at this time; and it is of the last importance, that this influence should be on the side of virtue; and that it should be such as to soften and correct, not exasperate and confirm. Nor is it true, that the expression of improper temper, will not thus early operate upon the heart of the pupil: long before it is capable of understanding the nature of such expression, the mind is cast into the mould of imitation, and it bears upon its surface an exact resemblance of the substances with which it has been surrounded. The great object of care therefore, should be that this disposition to imitate a mother's conduct, should only add to, and should not detract from the worth of the child.

The *example of servants* is also very important. However desirable it may be, that children should as little as possible be committed to their care, still they must necessarily be dependent upon

them for a variety of attentions; and they will in consequence breathe the air they breathe, and hear the words they utter, observe their manners, and catch the form of their expressions. The *slightest* evil which can arise from this intercourse, is a degree of vulgarity which it will require painful attention to remove: but too frequently, the mischief is not confined to the exterior of the character, but sinks deeply into the heart: the tainted breath of moral pollution *has* been first received from a domestic; the youthful mind has been poisoned from this source, with the first impure idea, long before it could have been accompanied with any corresponding emotion; there however it has lurked and rankled, ready to demonstrate its power when called into activity by the provocatives of passion and of society; and the heart has been demoralized at an age when such a possibility has scarcely been contemplated by the parent. Yet such *has been* the case; such *may* therefore be the case again; and it is then of the first consequence in the choice of servants, to select those who are not only raised above the low and vulgar "*masse*," by a suitable moral and intellectual education, but who are influenced by religious principle. This again, will not be taken for granted by a cautious mother; but she will embrace the abundant opportunities of ascertaining what *is* the real character of her domestics. When treating of the passion of *fear* particularly, as well as on some other occasions, we shall yet have to notice the injudicious conduct of *servants*.

But we may not here forget that the *example of other children* also demands attention. The *nursery* affords ample scope for the display of those consequences which the fall has so strongly impressed upon the children of Adam, that we may daily trace the influence of depravity in their tempers, and dispositions, and actions. So soon as they begin to think, and feel, and act, so early do they begin to sin; and their little broils, and anger, and puny revenge; their selfishness, their jealousy, envy, hatred, and injustice, all demonstrate the reality of this truth. Here then the nursery, the very atmosphere in which children breathe, and grow, and thrive, is tainted with moral pollution.

Acknowledging this mournful fact, the indications for the parent, are *first*, to remove away from an infant, or to prevent its attention being fixed upon objects, by an imitation of which, evil actions and desires, thoughts and dispositions will be excited: and *secondly*, by proper examples, to endeavour to produce contrary effects, and develop opposite affections.

It is right where this can be effected without the sacrifice of principle, to avoid all causes which may prove irritant to the mind, and excite improper passions; but in doing so, the ease and quiet of the child is not to be so delicately preserved, as to yield to this consideration any circumstance of moment, but only to avoid *unnecessary sources* of irritation and excitement.

By degrees the understanding is to be informed, and the actions of the heart are to be regulated by it. The mind is early, and most easily capable of a sinful bias; and this principle should be turned to good account by the parent, in recollecting that long before it is capable of a ratiocinative process, it may be taught from the objects which surround it; and the mind may be expanded, and stored with truth, by seizing those unobtrusive and informal opportunities; those "mollia tempora fandi," when the ear, the eye are open to receive impressions, when the attention is awakened to perceive them, and the intellectual powers are roused to be influenced by them. Thus may it be early taught the difference which exists between good and evil, and their respective limits: thus may it be informed of the existence of a Deity; thus may be communicated to it the knowledge of many of *His* attributes, *His* power, goodness, providential care, &c.: thus may it be instructed into the nature of prayer as an address to this great God, for the supply of its wants, and the deprecation of ills to which it may be exposed; thus may it be impressed, with a deeply-felt awe and reverence for *His* sacred Majesty as the Author of every blessing, and of our common existence: thus also may the evil wanderings of its heart be repressed, and the proper bias communicated and encouraged.

CHAP. IV.

ON RELIGIOUS INSTRUCTION.

RELIGION is the only basis for successful moral education; *without* its aid, there is no hope; for no other system of morals possesses instructions so simple and so well-defined, motives so pure, or sanctions so all-important: none other extends to the thoughts and intents of the heart, and seeks to purify the source whence action springs; and on the contrary, *with* its holy assistance, there is every hope that parental exertion will not be lost.

This principle, when applied to education, may be defined to consist in an uniform and paramount desire for the spiritual welfare of her offspring, on the part of the parent, and on that of the child, in obedience to the will of God.

Religious instruction is then a duty, in the fulfilment of which every hour is well spent, because it is employed in the service of God, and with the view of extending *his* kingdom on earth, and of increasing the number of those eventually, who shall rest not day nor night, but who shall constantly sing the praises of *him* who sitteth upon the throne, and of the Lamb who died to redeem

them from the love and power of sin. Well performed, this duty confers happiness upon the child, and returns in multiplied blessings upon the parent; but if neglected, or only carelessly executed, it will prove to both a source of aggravated sorrow.

The object of religious instruction is *simple*, and easily understood; although from this very singleness and simplicity of design, together with the universality of its application, it is no easy task to be accomplished. It is no trifling engagement to be an humble, active, consistent *christian*, much less to be a *christian parent*, and still more difficult to sustain well the character of a *christian instructor*. Yet arduous as is this task, grace and strength have been promised to those who sincerely seek for them; and a large prospect of success has been held out as an encouragement to strive earnestly to perform their duty faithfully; to rise above difficulties; to pursue, however faintly, the one grand design, and in the strength of the Almighty to obtain a victory.

In effecting this object, the plain and simple, yet sublime truths of christianity, the unsophisticated doctrines of the Bible, must afford the first, the last, the only ground-work; and in communicating these truths, it will be necessary for the parent to *think as a child*. Perhaps this is the most difficult labour of all; to lay aside the stores of knowledge, and the influence of reason, and return to the feeble process by which the first ray of intelligence is elicited, the first idea

embodied in the human mind; for it will be observed, that a child always seizes the prominent idea before it learns to associate, and begins to acquire from the simplest, yet most important elements of thought. To relinquish, in a great measure, the advantages of conventional language, the forms with which we have been accustomed to invest ideas, the very words in which we have so long thought and reasoned, and drawn our conclusions; to divest ourselves of well compacted argument, and to return to the first simple perceptions of infancy, is no light undertaking, and perhaps scarcely if ever to be accomplished but by the indefatigable perseverance of maternal affection; and yet without it the whole task will be fruitless, for knowledge will be given as in an unknown tongue, and will be altogether thrown away.

Children are the gift of God, and when entrusted to us, we may hear that "small still voice" of Jehovah saying, as in the language of Pharaoh's daughter, "Take this child, and bring it up for *for me.*" The important principle to be educed from these words is, that the child should be educated, not *for itself,* in all the waywardness of caprice, the selfishness of natural disposition, the indulgence of passion, the encouragement of vicious propensity, the development of literary talent, the extension of intellectual acquirement, nor even in the performance of social and relative virtue: these may be good in themselves, but they are insufficient unless governed by some

higher motive, and directed to some more important object. *It should not be educated for the parent*, for the purposes of contributing to her amusement, fostering her vanity, or developing and employing her social virtues, or promoting her present or future comfort; some of these consequences may be boons granted to the faithful performance of duty, but they *are not* the objects, or the end of instruction; it should *not be educated for the world around it*, to fret away its little hour of frivolous existence, in all the vanity and emptiness of unmeaning insincerity; to be earnestly striving after the merest trifles, and losing sight of the most important pursuits; to be influenced by maxims which originate in custom, fashion, or circumstance, and admit of being moulded according to the ever shifting forms of society and its opinions; to fritter away its all important hours, in pursuits which are unsatisfying, irrational, or absurd; to be eagerly seeking after pleasure, and as constantly grasping disappointment; to be deluded by vain hopes, or agitated by unreal fears; to have the noble desires of the human mind occupied by present and degrading pursuits; to be absorbed by this world and its attractions, instead of pursuing the path to heaven; and finally, to live forgetful of God, and of its infinite obligations to the Majesty of heaven, with not a wish beyond the passing hour: *neither should it be educated for others*, in all the bustling activity of benevolence, the stirring emotions of charity, the ostentation of public sub-

scription, the fashion of almsgiving, or even in the personal labours attached to many invaluable institutions of the present day: these are worthy objects, but they may not constitute the great pursuit of existence, and are not the *end* of education, though perfectly compatible with its design, when held in due subordination to that grand purpose, viz. that the *child should be educated for God who gave it*; devoted to *him* from infancy; brought up in *his* fear; early instructed in *his* laws; trained to obey *his* word; to live in *his* ways, to be influenced by love to, and a desire to please *Him;* to hate evil because it is offensive in *his* sight; to be actively engaged in *his* service, and desirous of extending the knowledge of *his* kingdom; to be animated by love to *his* creatures; to be influenced by a sincere desire of living to *his* glory, and of shewing the power of *his* grace in the fruits of a just, holy, humble, and consistent life; and to be constantly travelling towards that city which hath foundations, whose builder and maker is God! How important, then, is the principle, how awful the responsibility involved in the charge of bringing up a child for God; embracing the most extensive self-denial on the part of the parent and her offspring; separation from the world; caution to avoid insufficient, however plausible and valuable pursuits, and an entire devotedness of the heart, the thoughts, the feelings, and the conduct to *him* from whom no secret is hidden, and who is of purer eyes than to behold iniquity.

The grand desire, then, as well as the uniform design of parents, will be that their children should not only name the name of God, but that they should depart from all iniquity, and should serve the Lord with a perfect and an upright heart, in sincerity and in truth; that they should be renewed and sanctified by the Holy Spirit; that they should manifest, in distinct characters, every feature and impression of the Divine Image, though so feebly and faintly pourtrayed, on account of the imperfections inseparable from mortality; that they should hate sin, and struggle against its influence; that they should desire and endeavour to live to the glory of God; that they should be aware of the evil tendencies of their natural affections, and that these should be newly formed, and disposed by the purifying influence of divine truth; that they should be possessed of a tender conscience, easily impressed by the word of God, and keenly alive to every deviation from *his* will; that they should be induced to a willing obedience to express or implied commands of God their Saviour; and that having been enabled by faith to put on the robe of Christ's finished righteousness, they may through the merits of his sacrifice stand accepted before a *just and holy* God.

These great blessings, however, are not attainable even by christian education, much less by any thing short of its important duties: *they are the gift of God.* He originally created man in his own image, gave him a rational soul capable of

the highest enjoyments, placed him in a situation of happiness, and in close communion with himself, surrounded him with every blessing, endowed him with the most extensive intellectual powers, enlarged the boundaries of his knowledge, provided for the exercise of his affections, gave him power to preserve *his* favour, and pronounced upon him that he was *very good.* Yet man fell, by the only act of disobedience which he could commit, with the full and entire knowledge of its ingratitude, and of the consequences which would ensue; and now how changed the scene! He sinned wilfully, and incurred the just, the inevitable wrath of God; he fell from his estate of purity and peace, and became unholy and unhappy; he lost the image of God; the powers of his soul were circumscribed and limited; he was alienated from God, and averse from obedience to *him;* sin and sorrow, disease and death, became the mournful portion of humanity; his intellectual capacities were shorn of their beams; a limited barrier was every where placed to his inquiries; passion usurped the sway of mild affection, and haunted him with a thousand wild impulses and unhallowed desires; he had no longer the power to think a good thought, or do a good action; he was no longer *good,* but prone to evil, and that continually; possessing only the wreck of his high original, and destined to banishment for ever, from the presence of his Heavenly Father. But now in mercy and in love, a plan

of redemption was devised, by which God might be just in his hatred and punishment of sin, and might yet reconcile sinners to *himself*, through the atoning sacrifice of their substitute and surety, Jesus Christ our Lord. He who first created man in his own image, who gave him that likeness which he has lost by transgression, can alone restore it: almighty power can alone exchange the sinfulness and pollution of human nature, for that humble faith and *sincere* though imperfect obedience which is acceptable to God. Without this end, instruction however excellent, and every argument in favour of virtue however strong, will be unavailing; exhortations to holiness of heart and life, will be thrown away; the most watchful care, the wisest counsels, the most affectionate warnings, the most unceasing anxiety, all, all will be useless.

Yet religious instruction is a duty of unparalleled importance, for, "if thou seek *him*, *he* will be found of thee; but if thou forsake him, He will cast thee off for ever." Life and death are still placed within the reach of parental solicitude; how animating is the promise that God will be found of those who seek him; how unspeakably awful the threatening, that in his omnipotent justice, he will even put away farther from him, those who do not seek, but forsake his paths. If motives to this duty were wanting, they are close at hand; and possessed as parents are, of the same corrupt nature with their chil-

dren, they *do* require every motive to *stimulate* their activity and to *preserve* their constancy in this arduous duty.

These are to be found *in the sinfulness* of the nature of infancy, a predisposition which it has inherited through the medium of its progenitors: it is born a child of wrath, to whom nought but the grace and mercy of God can restore the image of Christ: they are to be found in the desire of procuring her own happiness, which, as well as the principled affection and obedience of her offspring, will depend upon religious instruction; and in the delight arising from the conviction of their possessing God for their friend and protector, their Almighty Father, their support and guide, their refuge and fortress, their everlasting all. It is indeed true, that the beneficent Creator and preserver of mankind constantly showers down his blessings on *all* the children of men; they share in the common bounties of *his* providence, unmindful of the hand which first gave them life, and which sustains every breath they draw, by the wonderful continuance of his ever-watchful care; they are still depending upon *him* for unnumbered hourly mercies; they are constantly receiving from him fresh benefits, which they acknowledge only by renewed ingratitude; their lives are sustained; they are preserved from the ravages of disease: food and raiment are provided; their comforts are abundantly prepared; and yet they never lift one aspiration of praise to him who gives them all they possess; they never

encourage a feeling of dependence upon him; they never raise one heartfelt and sincere prayer to be preserved from the infinitely greater evil of forgetfulness of God. In these common mercies all equally share, but there are peculiar blessings which are the lot only of the righteous, of those who look to Christ as their great shepherd, who are the branches of that living vine, and derive from him all their beauty and fertility, all their power to live, all their fruitfulness and value. All things work together for good to those who love *him*, who serve *him* with an upright heart, and keep his commandments; to such *he* will be a wall of fire round about them, and no evil shall happen to them, except that which is commissioned by infinite goodness and love; so that all the parent's hope, that God will peculiarly bless her children, and make them the objects of his especial care, rests on their *being good*. How powerful an incentive to train them up in that *good way*, from which, when they are old, they shall not depart; a promise which distinctly marks the extensive agency and influence of early principle, wrought out into regular, and consistent, and established habits.

Another motive consists in the honour of God, and in the support of the cause of Christ and of his kingdom in the world. In that "congregation of faithful men," of which the visible church is at any time composed, there is required a succession of pillars in the temple of God, in order to support the edifice, and to be the means of

carrying on those works of charity and piety, which have for their object the extension of the rays of divine truth. The decease of parents is constantly occasioning vacancies, which in so far as this church admits of being enfeebled by external circumstances, diminish its strength, and therefore require to be repaired by the substitution, in their room, of children who have been well instructed in the ways of God. And if it should please the almighty Disposer of all events, to take to himself any one or more of those children whom he has entrusted to us, how great is the consolation if we can really look back on having done our utmost "*to bring it up for him,*" and if we can anticipate its recall to the bosom of him who gave, there to spend an eternity of joy and praise among the happy throng which surround the throne of God; how great the delight of contemplating the redeemed spirit, disenthralled from its chain of mortality, awakening as from the dream of its short-lived existence, escaping from all the toils and difficulties of this probationary state, and entering at once with its *full powers* and *most expanded capacities*, into the joy of its Lord; for a longer residence on earth, however it may contribute to the development of the intellectual powers, adds not a single atom to the completion of that spiritual immaterial principle, which is perfect from the hand of its maker, and is only obscured, and enfeebled, and perverted by its alliance with the body.

And again, this principle will influence the

whole spirit and conduct of parents; it will teach them to shun what is sinful, or even wears *the appearance of being so;* it will teach them to separate their children from the contact of known evil, or of that which too nearly resembles it, to be indulged with impunity, or to be received into the bosom with unreserve; it teaches them to differ from the world in general, in the selection of objects for their children's pursuit, in their principles of action, in the direction of their conduct and amusements; it influences every part of education; it indicates the rocks on which others have been shipwrecked, and teaches to avoid them, as well as to know, and to meet with courage and confidence, the dangers with which it is encompassed. Christian parents will have to teach their children many things in common, with those whose hopes centre in the worldly advantage of their offspring; and whose views and prospects do not extend beyond the gratification, or at the very most, the usefulness of the *present* hour; but they will also *not* teach them much which is considered as of paramount consequence; and they will find many parts of common education miserably defective, especially in the article of principled, moral, and religious instruction. Too often will it be observed, that those sacred truths, the knowledge of which has been driven from the nursery and the study of the higher ranks, have found an asylum in the lowly cottage, and in the heart of a Sunday-school pupil; too often will the knowledge, and the principle, the correct

feeling and conduct of the latter, put to shame the descendants of those whom Providence has blessed with rank, talent, and affluence; the children of intellect, of reason, of passion, of accomplishments, but not of religion and virtue; devoted indeed from earliest infancy to god—the god of their idolatry, the god of this world, and ignorant of *Him* who is every where present, and who requires the homage of his creatures. But this must not be with the children of religious parents; *they* must know their real situation as helpless and dependent beings; *they* must learn that the customs, and maxims, and habits of the world, will not bear the test of the revealed will of God; and *they* must be taught that the *Bible* is the only source of appeal, and be accustomed to bend at once and implicitly to its decisions.

This important principle will farther be shewn in the conduct of the parent under various circumstances, in her watchfulness over the management of the little expenditure of her child, the mode of economizing its time, the employment of its talents, the distribution of its charity, the improvement of its manifold advantages, the government of its temper, the regulation of its feelings, affections, and actions; all being tried by the same standard, and governed by the same motives and sanctions.

This course of duty requires incessant vigilance, and persevering activity; if the Christian's be a life of warfare, and perpetual struggle,

much more is the path of the christian mother difficult; since her success depends on the skilfulness with which she accomplishes her retreat from the array of this world's influence, without yielding a single point to its power, but on the contrary always gaining by falling back on her resources, and extending the "*materiel*" of her defence. To slumber at her post, will be to be surprised by the enemy; to be indolent, will be to ensure defeat; her only hope of safety consists in *undeviating* though it may be in *slow* progression.

In conducting this conflict, there is great encouragement to hope, that the *Holy Spirit* will bless those sincere and continued exertions; it is indeed true, that the grace of God is not *limited* to the children of christian parents, nor to those who are diligent in the performance of their duties; but it may be hoped for with confidence, by those who are sincere and earnest in instructing their offspring in the way of holiness and truth, even as the season of harvest is confidently expected by the agriculturist, when he manures and ploughs his land, sows his seed, roots up the weeds, and waits with patience for the early and the latter rain. And lastly, the covenant which God has made with his people and their seed; together with the dedication of children to the service of God in baptism, are grounds of confidence to the parent, to hope, to believe, that her offspring may live before *him;* that God would give them a perfect heart, and

make them entirely and unreservedly *his*. How great is the happiness of a mother to witness her children growing up in the fear and admonition of the Lord; to see them walking in the path of the just, which shineth brighter and brighter unto the perfect day; to watch their delight in the law of the Lord; and to be assured that they shall be as trees planted by the rivers of water, that shall bring forth their fruits in their seasons, that their leaf also shall not wither, and that whatsoever they do shall prosper. And if on the contrary, the young should turn out ill, how great will be the consolation to reflect, that *she* at least has done her duty, and has not to blame herself for any portion of the misery, which they entail upon themselves and others. But O! how unspeakable the wretchedness of her, who in these painful circumstances has to charge herself with wilful, allowed, continued neglect; of her, who upon mature reflection, and an appeal to conscience, is obliged to confess that she is in any degree answerable for the misconduct of her family, who by their wickedness are subjected to the doom of the ungodly, "who are like the chaff which the wind driveth away;" and "who shall not stand in the judgment"—"for the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

CHAP. V.

THE SAME SUBJECT CONTINUED—ON EARLY RELIGIOUS EDUCATION.

In instilling religious principles, it will be the mother's first care, that such principles be sound and just; the pure and undefiled religion of the Bible, unalloyed by party feeling, or deteriorated by the admixture of human error or superstition; the result of her own deliberate conviction, upon a close and attentive examination of the word of God, aided by that "*Spirit of truth*," which will guide the sincere inquirer into all truth; unadulterated by bigotry, and not the merely unexamined prejudices of her own undiscerning childhood. Here, the Bible forms her only standard of truth; to it she constantly refers as affording the ground on which her opinions and conclusions are built; to it she leads her child for doctrine, for reproof, for correction, for instruction in righteousness, explaining it as far as possible to the limited capacity of her pupils, and by and by, placing this sacred volume in their hands, that they may examine for themselves, and ascertain the reality, and the force, and the sanction of her injunctions.

Not only should religious instruction commence

at an early period; not only should the understanding be informed and enlightened, but the thoughts and affections must be taught to *rest on*, and to be governed *by* these great truths; since the prepossession of the heart in favour of religion, by the inculcation of the great and fundamental doctrines of Christianity, will in after life form a barrier to the influence of temptation, and operate as a preservative from vice, among the snares, and delusions, and allurements of a world that lieth in wickedness.

It may however, become a question, at what period religious instruction *should* commence? This must vary in different individuals; but in general terms, it may be said, that it should *commence early*. Christ has said, "Suffer *little* children to come unto me, and forbid them not, for of such is the kingdom of heaven." There are repeated instances of the impressions of very young children being recalled many years afterwards, and being found as reminiscences of former objects and circumstances, even of such as could scarcely have been supposed to have exerted a very powerful influence upon the mind; such as any alteration in the furniture of a room —circumstances connected with its former arrangement—the form of a military cap, &c. &c. These instances are particularized because they have fallen under the author's own cognisance, and because there could have been no possibility of reviving the original impression by a fresh contemplation of the object which first produced

it. And if *such* be the case in matters so completely extrinsic to all the subsequent modes and habits of thought, may it not be at least equally so, when that object is calculated to produce a *livelier first* impression upon the mind, and to be frequently renewed by every occasion for the exercise and development of the principle instilled.

The mind cannot be *too early* imbued with the spirit of Christianity; it cannot be too early accustomed to look beyond the grave, and attend to its immortal interests; and since, although the heart and affections may not at this early period have been renewed by divine grace, yet the influence of religious instruction *will be felt* in the increased purity of the thoughts, the greater delicacy of the feelings, and the higher tone of morality of the life. Even supposing it to exert but a feeble power over the conduct in restraining it from vice; allowing, moreover, that its impressions, or at least their distinct recollection, *may* have been effaced by a long course of sin, and vicious connexion with the world, and its falsely called enjoyments; yet in this most unfavourable case, the effect may not have been wholly thrown away; the impression once made will not be entirely lost; at some distant period perhaps the attention will be awakened, conscience will be alarmed, the stores of memory will be unlocked, and its long forgotten treasures will be revived with the force and energy of original impressions; the soul may be called by di-

vine grace from the bondage of sin, and the slavery of Satan; it may be brought out of darkness into marvellous light, and aroused by that light to a sense of its situation and of its duties; the unobliterated, though faint and feeble trains of early thought and pursuit will be recollected; former knowledge will be recovered, and its principles rendered much more easily available than if the individual had now *first* to begin to learn: the simple elements of Christianity are again presented to the mind with an energy of appeal which is irresistible; the decayed and broken images of religious truth assume shape, and form, and strength, and colour, and consistency: these are first principles to which the reason and judgment may refer; these dicta are not forgotten; neglected ideas and slighted motives will resume their original power, and these "*dry bones live.*" This prospect should stimulate parents to activity and perseverance under the most discouraging circumstances, in leading their children in the way of truth, to the only refuge and hope set before them in a Saviour's blood: in the morning let them sow their seed, and in the evening withhold not their hand, for they know not which shall prosper, the early or the latter sown. It is the *command of God;* and the performance of their duty in this respect will in every event afford matter for consolation, and give energy to their designs; while a consciousness of neglect will give rise to cruelly embittered recollections.

When parents witness the example of other

children who have loved, and feared, and served God in early life; when they reflect on the uncertainty of that shadow which fleeth away and continueth not; when they recollect that man cometh forth as a flower and is soon cut down, and consider that the cold hand of death will sooner or later seize its victim; render pale that cheek which is now crimsoned by health; forbid the expression of that countenance which is now lighted up by benevolence, or distorted by revenge, envy, hatred, and other hateful passions, and for ever preclude the smile of contentment; when they consider that if religious instruction be *delayed*, this fatal period may arrive ere the mind has been brought to dwell with seriousness on its final destination; and when they recollect that the enemy of mankind is ever vigilant; that he avails himself of the opportunity while men sleep to sow tares among the wheat, to nurture, to cultivate the seeds of error; that he seizes every opportunity they slight, and thus renders the task of instruction more difficult, as well as less probably successful, from having to oppose an enemy which has possessed himself of the strong holds they ought to have pre-occupied; and still further, when they reflect that their own life is uncertain, and that they may not be spared to communicate this defined instruction, surely they will employ the *earliest* and *every* moment for this most important duty.

Parents have not only to combat with indolence, and with habits of procrastination, but

with false principle—a principle which teaches, that as religion is a matter of personal and individual concern, each should be left at liberty to choose his own views, and affix his own interpretation to the precepts of divine truth; and therefore, that the child should be suffered to remain in ignorance until its own inquiries lead it to the source of truth, and until it is enabled to form an *unprejudiced* judgment for itself. Under the semblance of liberality, there here lurks a spirit of latitudinarianism, a spirit of practical carelessness to the real boundaries of religion, and of indifference to the interests of virtue. It is indeed *true*, that religion *is* a matter of personal concern, and that to a certain extent each person *is* at liberty to choose his own views; that is, so far as regards the external form and circumstance with which it has been expedient and even necessary to invest her: but it is monstrous to extend this liberality of sentiment to the great doctrines and precepts of Christianity; as *if* each one were at liberty to expound these according to his own caprice, to make them bend to his own pre-conceived views, and square with his own erroneous principles and inconsistent practice. No! *truth* is immutable; *Christianity* is the same in every climate, and under every form; its divine precepts are indestructible; they have been given by *him* who cannot change, and admit not of accommodation to the waywardness of human fancy. The Bible is the standard; and with this

sacred guide in his hand, the humble inquirer after truth will not fail of discovering it. There *may be*, and *there are* minor differences—shades of opinion, which for the most part, except in perverse and perverted intellects, admit of reconciliation, generally on the ground of verbal interpretation, or form distinctions which are not really essential. But in all the grand features of his character, the Christian every where will be found the same; and it is absurd, therefore, to suppose that these distinctions ought to be perpetuated and widened; it is absurd to suppose that the young should be suffered to obtain their religious character as they might, and exercise a licentious and unlimited choice on the score of belief in its doctrines, and obedience to its precepts; it is absurd to suppose, that on a subject so momentous, they should be allowed a capricious preference which would not be permitted to them, in the formation of their manners, and the preparation necessary for their intercourse with society; it is the height of absurdity to imagine that the revealed will of God admits of a greater variety of construction than would be granted even to the ever changing dicta of fashion, or to a mere maxim of politeness. And as for the high-sounding pretensions of thus permitting the young to form an *unprejudiced judgment*, it will be seen at once that the thing does not exist; but on the contrary, that under the specious mask of freedom of choice, there exists the most complete

thraldom: for are not *ignorance*, the *continuance in error*, and the *observance of vice, all prejudices of the very worst kind?*

Away then with this boasted liberality, this cruel slavery, which would envelop the mind with its chain of adamant, and then leave it to burst its fetters by its own unassisted efforts; so true indeed is it that the *tender mercies* of the wicked are *cruel!* Let then the *prejudices of childhood* be secured in favour of pure and simple Christianity, before it be exposed to the temptation of irreligion, which, arrayed in every specious garb, tempts the affections, and distorts the views, and depraves the judgment, and obtains a sway over the whole mind, unless it may have been previously fortified against its influence. *Indifference* to religion is the first step in the progress of error; and terminates in complete assimilation with the wisdom of this world, which is enmity against God; while on the contrary, the greater the amount of religious knowledge, the more deeply will the mind be confirmed in its attachment and adherence, at least to *the form of Christianity*, a principle which in itself sufficiently shews the folly of that licentiousness of opinion (for it is not liberality) which has been combated. It is true, that with every care, the parent can only secure an attention to the *form of religion*, and point out the proper motives and principles on which this attention is to be grounded: she cannot change the heart, and subject it to the influence of these pure and holy laws: this lies

not within her sphere, but it is her province to prepare that heart for the good seed of divine grace, that it may grow and bring forth fruit, and spring up into eternal life.

Surely that part of the nature of man which is the most noble, and is destined to endure for ever, deserves the first attention; and if so, the acquisition of religious knowledge is an object of great moment, and of far higher pursuit than the cultivation of merely human learning, perhaps only ornamental, and at the very best, useful merely for a time. Far be it from us to depreciate the value of *intellectual acquirement*, which in so many ways may add to the extent of application, and beauty, and worth of *religious knowledge:* we shall embrace a future opportunity of making a comparative estimate of their real weight: all we here contend for is, that if one be valuable, the other is invaluable; if one be important, the other is all important; if one be deserving of attention and cultivation, the other demands primary attention and the most unceasing efforts after improvement.

Another principle in the communication of religious instruction is to begin with *the more simple elements*, and that these should be communicated, not in a slight, superficial, and irregular manner, but assiduously and systematically, so as to be interwoven with every part of the character. Youth affords peculiar facilities for conveying religious knowledge, while the memory is strong, and the powers of the mind active, sensible, and undistracted by commerce with the world; and

it is therefore capable of bringing to this subject, the full weight of its entire and unsophisticated energies: the heart and affections are flexible, easily impressed, and therefore able to receive those principles which are to mould the character here, and fix its future hopes. Religious instruction demands the first, the most earnest, the most constant attention. While therefore the development of the understanding, and the cultivation of the reason, form the invariable pursuit of every day in the week, and give rise to a certain degree of painful effort, both on the part of the parent and of her pupil, it is preposterous to imagine that that knowledge which informs the heart, and regulates the conduct, and without which all other information is weak and inefficient, should be inculcated only in sparing portions of time, and at distant intervals; that it should be left to the capricious influence of a desultory hour, should be pursued only on the Sunday, or should be confined to getting by heart some portion of catechism, some creed, or prayer. Religious instruction should be combined with that which is merely secular, and perhaps some portion of *every* day should be particularly devoted to this object, and by preference, that early part in which the mind is as yet unfatigued, and the attention is awake, and easily fixed.

In asserting the principle, that the communication of religious instruction should be interwoven with the business of each day, it is however necessary to be cautious, that this knowledge

be not given as a *lesson* to be learned, and that the subject be not approached with a degree of unhallowed familiarity which desecrates its sacred character. It is not merely for the purpose of *enlarging the understanding*, but of *chastening the heart*, and of *regulating the practice*, that religious instruction is to be communicated : and its sacred truths are too holy, and their immediate relation to their divine Author too intimate and inseparable, to admit of familiarity without a certain degree of irreverence and want of humility, so disgusting in creatures when adoring their Creator ; without losing to a certain extent that awe, and deep self-abasement which are the only feelings with which the throne of the divine Majesty should be approached. It is then highly important to impress the young mind with a deep conviction, that this subject should only be entered upon with corresponding emotions ; and in *so doing*, the tendency to employ the name of the divine Being in familiar language, so painful to a mind adequately and delicately impressed with the power, and wisdom, and goodness, and knowledge of that divine and almighty Parent, will be obviated. If the name of Jehovah be always connected with the idea of his attributes, and these again are associated with the wants, and fears, and hopes, and blessings of infancy, there will ever be preserved that sense of dependence, and feebleness, and distance, and sinfulness, which will save the mind from familiarity, and serve in after life as an insurmountable barrier to

the wretched propensity to break the third commandment.

The main design in this process is to instil *principles* which are to govern the conduct; but then in order to effect this object, such knowledge must be conveyed, by interesting the heart and affections, and engaging these in the pursuit, so that that which would otherwise have been a task, becomes a delightful employment; by which means the attention is chained, and the practical bearing of all knowledge upon the conduct of the life is distinctly marked. Thus for instance, the daily commission of offences may lead to a knowledge of the sinfulness of human nature; the anger of God against sin; the punishment annexed to it; the mode of obtaining forgiveness and reconciliation, through the sacrifice of Christ; the misery of the impenitent, and the happiness of those who have been washed, and purified, and sanctified. The child is thus made to acknowledge its own sinfulness, and learns to watch against its influence; it feels, that notwithstanding this vigilance, it has, and still does, wilfully sin against God, and incur his displeasure; it is convinced that it has justly subjected itself to the penalty due to transgression; it acknowledges the necessity for repentance and turning to God; it seeks forgiveness from him, and restoration to his favour; and it prays and strives after obedience to *his* will, as the evidence of its sincerity; thus combining in one, principle with practice, and inseparably connecting the two ideas.

In accomplishing this desideratum, it is not enough that children read a certain portion of the Scriptures, however judiciously selected; or of any work, in which its doctrines and their influence, its precepts and their effects are described. The daily recurrence of the customary chapter is listless work; it will be languidly resumed as the morning task, and performed without interest: nay, it will excite fatigue and disgust, while no compensating good effect will be produced. And this results simply from the affections having been forgotten in the account; their influence has been neglected; religious knowledge has been pursued as a matter of science, not of passion; as a task, not a pleasure; and has shared as such, the common lot of that which is repugnant to our native indolence and indifference to that which is good, viz. it has produced aversion. And yet there is so much beauty in religion, and such a fitness to the wants and desires, the hopes and fears of an erring, feeble, helpless, depending creature, that the mind cannot fail to be enchanted by it if properly represented, and *before* it has been blinded and perverted by passion and prejudice: cold and lifeless precepts will be unavailing, and the heart *must* be warmed by the display of divine mercy, and goodness, and love, and must be convinced of its own immediate interest in these attributes.

Colloquial instruction particularly affords the means of producing and sustaining this interest. There is something at all times insinuating in this method of teaching; but especially when the

mother is engaged in instructing her offspring in all that relates to God and heaven, the misery of mankind, and the way of pardon and acceptance. The impression thus made is deeper and more abiding; the *one* floats on the surface of the understanding, and may be swept away by every zephyr; the *other* sinks deep into the heart, and becomes a stable principle of action. And when to this is added the motive which governs and directs the process, and which gives it life, and earnestness, and vigour, viz. a mother's love, and that affection interested for the immortal welfare of her child, it is indeed an engine of great power. It is she alone who can adapt her language and her sentiments to the capacity and character of her little charge; a mother's tenderness will captivate the child, and rivet its heart on the truths she wishes to inculcate.

But while the affections are to be thus engaged upon the issue of moral instruction, it must be recollected, that it is not a religion of feeling and passion which is to be produced,—not the piety of excited sensibility, but of a sound judgment. It must not be forgotten, that the child is a rational being, or that religion should be also embraced by the understanding: the cold and heartless system of what has been misnamed rational Christianity, and the fervours of enthusiasm, are equally to be avoided. No mode of pursuing knowledge is so pleasing or so safe, as that which proceeds by obtaining concessions from the mind relative to circumstances it is capable of *compre-*

hending; and then *combining*, *arranging*, and *uniting* them, so as to arrive at the wished for conclusion. In this way too may be demonstrated the important principle of the helplessness of man; and at the same time, the extent of his power.

The child should be *questioned* on the subjects with which it has been thus informed, in a way suited to its capacity; and its feeble efforts of thought, and recollection, and association, may be easily amplified if defective, and explained when erroneous. By repeating this process, it may be led to *discover* what it learns, *apparently at least*, by the ease, simplicity, and skill, with which the several parts of instruction are connected; each arising as it were necessarily and spontaneously from that which has preceded; the truths which it thus seems to develop will be more deeply engraven on the mind; and the gratification accruing from success in this pursuit, will stimulate it to greater efforts, and encourage to continued perseverance.

But farther, surrounding objects, and practical examples of the truths to be inculcated, will afford considerable assistance in the prosecution of this interesting task; and we have the highest authority for adopting a principle of this kind, since we do but humbly and feebly imitate our Saviour's method of instruction, the instruction of *Him* who knew what was in man, and was best acquainted with the methods by which his stubborn nature might be made to bend to the force of truth. The flowers of the field, the pro-

cesses of vegetation, the habits of animals, atmospherical phenomena, the simplest events of life, were all rendered applicable to the grand design of stealing upon the heart with the impressiveness of nature, those truths, which as matters of revelation, or oral and merely ethical instruction, might have excited aversion. There is a danger of making the appearance of religion dull and uninviting; there is a danger lest that which can alone make us happy should *seem* to the young mind to deprive it of innocent pleasure; lest its yoke which is easy, and its service perfect freedom, should appear heavy and operose. This effect is in part accounted for by the tendency of the human heart to aversion from all that is good; but success or failure will depend very much on the manner with which instruction is communicated. This principle is exemplified every hour, since we well know that the same truths will be either palatable or disagreeable, according to the *manner* in which we are told of them; and if this will operate on the common intercourse of life, how much more on that which is unseen and eternal.

There can, however, be no just reason why religious instruction should not be rendered pleasing; why the most powerful efforts of the understanding, as well as the highest affections of the soul, should not be consecrated to the service of God. Thus, for instance, the attention may be fixed on the most interesting truths to which it *can* be *directed;* perception may be awakened by the sub-

limest novelties; reason may be engaged on objects of the most fearful moment, reflection obtains the widest scope for its exercise, even *all* that concerns the past, the present, or the interminable future; memory is stored with ample images of delight, possessing too, this peculiar property, that the more frequently they are meditated upon, the more vivid is their impression, and the greater beauty does there appear to surround them; the conscience is supplied by a thousand motives and sanctions, which immensely widen the sphere of its influence and operation; the imagination, while it finds abundant causes to restrain its wanderings, is furnished from sources capable of satisfying, and even of exhausting its most unlimited conceptions; the will is ennobled, rendered free, and guided to the most beneficial results; and the highest examples of virtue and goodness, and happiness and truth, are proposed for our imitation, while the assistance of the Holy Spirit is promised to enable us to copy the excellence of Him who knew no sin, neither was guile found in his mouth. Thus too, there is abundant room for the exercise of the passions and affections, in the love and the fear of God; delight in his service; gratitude for unnumbered blessings; the controul of selfish disposition; and the exercise of self-denial, in the ennobling objects of desire which are embraced by the Christian's hope; in the courage, and constancy, and fortitude, with which he is called upon to oppose the influence of vice and error, and to persevere in

the paths of virtue; in the daily exercise of humility, caution, and prudence; in the performance of justice towards his fellow-creatures; in tenderness and compassion to those more immediately around him; in seeking to do them good; in the multiplied instances of charity and benevolence; in the relief of the temporal and moral necessities of the poor; in the cultivation of esteem for the just, and pity towards those who are in error, and sunk in vice and misery; in the enthusiastic pursuit of every virtue; in the forgiveness of injuries; in hourly forbearance and retiring modesty; in the subjugation of vanity; in the cultivation and improvement of sincerity, veracity, activity, temperance, and many other objects of the purest pleasure.

But again, religion is not to be taught as a matter of abstraction, but as a subject of great and *individual interest;* thus involving the important principle of self-love, and giving it that bias which will disarm it of its power to injure, and communicate that tendency which will render its fruits not only innocent, but useful. The doctrines, and precepts, and opinions of divine truth, are not speculative notions, exhibited for inoperative belief. It is not a science for abstracted reason to examine, and determine upon its force and influence, and propriety; it is not a subject for demonstration; it is not a doctrine on which we are permitted to doubt; it is revealed to us from heaven, and requires the assent of the *heart;* neither may we ask *why* it is so, any more than

we would inquire *why* the ear does not perform the function of the eye, or the heart that of the brain. Were it not so, religious instruction would be most difficult, because the effort must be made in a manner quite uncongenial with its nature, and opposed to its spirit.

In this life, when judging of events and their results, we do not separate circumstances, and opinions, and feelings, and actions from the *persons* who have elaborated them, who have thought, and willed, and acted: we usually connect them together; and when we exclusively wish to act from, and to be influenced by our judgment rather than our feelings, we find it necessary to abstract the mind *from the person*, and fix it on the subject. In communicating religious instruction, however, the very reverse will be found to be the case; for although the understanding and the judgment *may be* and *are* necessary to the acquisition of religious knowledge, yet these must be influenced primarily by the heart and affections. Religion is a matter of *belief*, not a question of *debate and speculation*. It is important to keep in view this essential distinction. To arrive at the cool determinations of judgment, it is necessary to abstract the person from the subject: but on the contrary, one great means of engaging the affections in the service of the religious instructor, is by assiduously connecting the person with the subject, and making the child *feel* that it possesses an individual interest in what it learns; that religion is not an abstract truth,

or a piece of general information, or a cluster of vague opinions; but the *business of the life*, that in which it is individually and immediately concerned,—that in which its usefulness here, as well as its present, future, and eternal happiness are implicated.

The Christian cannot read his *Bible*, without finding an exquisite charm in the affecting simplicity, and glowing beauties it displays: upon this model the parent frames her instructions; and guided by infinite wisdom, she will not greatly err. Moreover, the lessons she communicates will not be *drawn* simply *from* the Bible; but that blessed book itself will be put into the hands of her offspring: it is however desirable that it should not be employed as a *lesson book*. It is of the first importance, that children should grow up to esteem and love the Bible, to feel reverence for its truths, and a decided interest in all its communications. The danger of *familiarity* on subjects so high and sacred, has been already pointed out; and such is the love of indolence in the human mind, and its aversion from instruction, that it very commonly contracts in early life, a rooted dislike to the medium through which it is conveyed, *because* it is a source of disturbance to its own luxurious inaction: and this principle operating upon *the Bible* when employed as a *task book*, will create a distaste for it, and diminish the respect due to its sacred character. Let then the *secularities of instruction* be elsewhere found; and let the heart be attracted towards the Bible

by a selection of its interesting narratives; by rendering the relation of these a reward for good conduct; and by throwing that degree of interest upon its pages, which a constant appeal to its principles will ensure.

The Bible is not fitted for the learned and the wise only, since Almighty God delights to perfect his praises out of the mouths of babes and sucklings. The aspirations of the infant heart; the sacrifice of a lamb without blemish—that is, before it has been polluted by the commission of actual and wilful *sin*, is an acceptable offering to Him who died to save mankind from its penalty. The truths of the Bible are appropriate to the meanest capacity; and will convey to the mind even of a simple child distinct views of God and of Christ, of the soul, of its lost condition, of the mode of redemption, of pardon and acceptance, of justification and sanctification; for although it may not be able at once to comprehend the *terms*, and affix to *these* definite, and appropriate, and distinct significations, yet *it is able* to embrace a knowledge of the things thus signified. An unprejudiced heart, and an unperverted will, are the qualifications best suited for understanding and receiving the Scriptures.

These Scriptures, however, (in which are some things hard to be understood) are to be explained; their difficulties are to be removed, and reflection on their contents is to be developed, while their truths are to be simplified by a living commentary upon their practical influence in producing holi-

ness of life. It is desirable that the Bible should be perused in childhood, in its simple form, in contradistinction to any *commentary*, however excellent from the pen of human learning; these are generally inefficient, and sometimes *injurious*. For not only is it injudicious to *raise doubts* in the youthful mind, for the purpose of removing them; to detail cavils, with the view of refuting them, and to explain the varying shades of opinion which good men have taken of the same subject, under different circumstances; not only is it desirable to produce implicit confidence in its obvious meaning; to appeal constantly to its decisions as final and satisfactory, and to inculcate its plain and heartfelt truths: but the simplicity and beauty of its language; the brevity and force, the purity and energy and eloquence with which its doctrines are exhibited, are admirably calculated to affect the heart, to fill and enlarge the mind, and to take a deeply rooted hold on the memory. Again, the very words of Scripture are *the form* chosen by the Holy Spirit for communion with men; words which human commentaries at best dilate, and so dilute the force of the original. The Bible is the best expositor of its own truths; and however commentaries *may* improve the understanding, and deepen the judgment, and enlarge the views in *after life;* however they may illustrate the force of particular passages by criticism, or by the detail of local customs, or by the events of history, and by the present and past situation of the kingdoms or

cities of the world; yet *now* they will only produce the effect of overloading the memory, distracting the attention, and preventing its clear perception of *simple truth*; which, however, it must never be forgotten, none but the Spirit of God can really enlighten the mind thoroughly to understand. And yet this exception against commentaries in general does not at all invalidate the usefulness of that oral explanation of its truths, that living exposition of its principles and practice, which has been before recommended. "Open thou mine eyes, that I may discern wondrous things out of thy law," should be the prayer of infancy; and the means appointed for the fulfilment of this petition will be found in that apostolical teaching, which consisted in the energetic detail of the simple elements of Christianity. By this mode of instruction the mind is led to form reflections upon what it has perused, partly from its own efforts, guided and assisted by maternal solicitude, so that it appears to think for itself, and to work out its own conclusions from the problem before it.

The *constancy*, the *frequency*, and the *regularity* with which religious instruction should be communicated, may be argued from the pen of inspiration: "And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou sittest down, and when thou risest

up." No opportunity is to be lost; on the contrary, every event, every circumstance of life, every change of situation, every external accident is to be made subservient to this great design; the influence of which should be habitual and universal, pervading every part of the conduct. All possible means should be devised and employed for the advancement of this influence; and all the varied changes of this checquered scene should be made the means of supporting it. Nothing can be more full, more comprehensive, or more descriptive of this duty; nothing can lead to more correct views of the engagement; and to add, or rather to *wish to add* to its sublime force and energy, would be, in fact, to detract from its impressiveness.

CHAP. VI.

THE SAME SUBJECT CONTINUED—PARTICULAR FUNDAMENTAL PRINCIPLES TO BE INCULCATED.

I. In engaging the attention of the child to religious truth, the importance of *self-knowledge* should not be overlooked.

True indeed it is that this knowledge is not to be attained, except as the mind is renewed, and enlarged, and strengthened by divine grace; for man prefers the exercise of his intellectual powers on any subject, rather than himself; he possesses a natural, an instinctive aversion from communing with his own heart; he shuns the estimate of his own powers and talents; he dreads an examination into the mode of their application; he shrinks from the scrutiny of his motives; he fears to try all his actions by the test of principle; he flies from a comparison between what he is, and what he ought to be; and endeavours to shield himself from the result under the prominence of some specious virtue, forgetting that even *this* is too generally cultivated as a cloak for some secret sin, to which he naturally clings the more closely, in proportion as the tempest of vice howls around, and as he really is more subjected to its storms: and yet the agency of this inquiry upon human

action, and especially upon the young, is of great value, since it checks the heedlessness of precipitation, and induces them to pause occasionally, and most emphatically to ask, "Is it well?"

By teaching children to scrutinize their motives for action, and by detecting and separating those motives from the mass of intellectual and moral principles with which they are combined, and by explaining their real nature, they may be taught to feel that *these*, as well as the thoughts and intents of their heart, are only evil, and that continually. Combining this confession with the instruction daily communicated, a degree of energy and force before unknown is given to the truth, that all mankind are by nature *sinful;* and by a *particular* application of this general principle, is formed the important conclusion, the groundwork of Christianity, the basis of all genuine piety, that the child itself is a sinner, and in an utterly hopeless condition, so far as regards *its own power* of obeying the pure and holy law of God. With the aid of common observation, and with the full impression of the insincerity, the hypocrisy, the injustice, the ingratitude of the world around, and with an entire view of the agency of passion, anger, malice, hatred, and puny revenge, even in the first months of childhood, it is difficult not to assent, in *general terms*, to the doctrine of human depravity; but it is *equally and still more* difficult to the pride, and obstinacy, and perversity of the human heart, to make a distinct *personal* application of this knowledge; to *feel* that

this same principle of corruption envelops every individual in an atmosphere of vice, infests every thought and feeling, and in a greater or less degree taints every action with the attributes of transgression. Reason may assent to the former general position; but to feel that we ourselves are sinners, and as individuals, deserving the righteous anger of a just and holy God, requires more than reason; and here an acquaintance with self may be useful in awakening conscience to the melancholy fact of the corruption of the thoughts and actions—for "there is none that doeth good."

II. Where this fundamental principle is known and acknowledged, it follows much more easily to enforce the necessity for a *renewal of this corrupt heart*—for an *entire change* of this nature, before we can be made like God, or become his children. And now the mind is prepared to receive the doctrine of justification through the sacrifice of a Redeemer—the key-stone of christian faith and practice, upon which alone can be successfully upheld the glory of Christ and the safety of man. Once more from this self-knowledge, the child may be taught to feel its entire helplessness, its inability to do any thing aright, the mortifying insufficiency of its own strength, and its entire incapacity to perform the will of God. Something more is requisite to supply its weakness; and from this consideration of its necessities, it may be led on to the doctrine of the influences of the Holy Spirit, and of divine sup-

port and assistance: for it is only through his Almighty aid, enlightening the views, strengthening the resolution, and teaching how to will and to do, that we can obey his laws, or walk acceptably in his sight: hence the vast importance of this principle.

III. Again, the parent will employ every means in her power diligently to preserve *the heart* of her offspring from the influence of sin. If this, the centre and source of feeling and of action, can be preserved from the pollution of actual vice and error; and if, with the aid of divine grace so liberally promised to those who seek for it, it can be retained to a prevailing choice of that which is right, and defended from a constant tendency to that which is evil; if it can be brought to choose the service of God, ("as for me and my house, we will serve the Lord,") the influence of corruption withers and dies; but if through negligence sin should enter at this avenue, if it should gain access to the thoughts, and should subsequently appear openly in the conduct, it does not then so readily admit of restraint, although before its actual assumption of permanent and despotic authority, it might have been retained in subjection. It is then an object of real moment, to preserve the young from the influence of corrupt society and conversation, and from the active propensity to open iniquity.

IV. In pursuing this system of religious instruction, it is necessary to impress upon the mind of the young that this is not *an end*, in the

accomplishment of which it may securely rest; but that it is only the *means* to be employed, and which can alone be rendered efficacious by the blessing of the Spirit of God. There is considerable danger lest in after life the recollections of a religious education should prove a source of delusion; lest the uneasy stirrings of conscience should be lulled into repose by this opiate; lest the mind should derive comfort from it, and fancy that the inoperative notions it conveyed might stand in the place of sorrow for sin, and real conversion of the heart to serve the living God: there is danger lest the great enemy of mankind should avail himself of this ready sedative, in order to lull the mind into a fatal slumber of false security; lest it should speak "Peace, peace, when there is no peace;" lest its wounds should be slightly healed; and lest its sleep should be deepened, and its insensibility more entire, as it approaches the very edge of destruction, the shadowy verge which separates eternity from time. Surely this fatal error will be studiously avoided, if it be considered at how fearful a risk the peace of the present moment is obtained; even by an increase of the cause for fear and disquietude, and by a daily diminished power of restoration.

Educated in the externals of a religious profession; attending, from habit, to the daily or weekly recurrence of its common duties, and ordinances, and exercises, if conscience should whisper all is not right within, this regular discharge of duty will be adduced as an *argument for in-*

action, and as an *evidence of safety;* while during this process the soul is fast bound by the chain of iniquity, even by the choice of sin, and the deliberate preference of that which is offensive to the purity of the Most High. The great weapon employed in the conquests of our Redeemer, the *word of God* is rendered shaftless; because the mind rests itself upon the consideration of a *present* ideal perfection, a state which does not require the costly sacrifice of a mediator, or that rich display of infinite mercy and love which the Father has bestowed in the blessings of salvation. This error is to be avoided by addressing religious instruction to the heart, rather than to the intellect; and by shewing that it is a master principle, which must actuate the life, and govern the conduct, the thoughts, the passions, and affections. If the child be early taught to look for the influence of real religion, in holiness of life and conduct, in devotedness of the heart to God, and in the abandonment of temporal comforts and advantages, when they come in competition with the kingdom of Christ, and the honour of his name; if it be taught that the evidence and fruit of religious instruction is to be sought in walking uprightly, and working righteousness, and speaking the truth in the heart; in most scrupulously abstaining from thinking evil of, or doing injustice to its neighbour, or readily believing a calumny against him, or easily taking offence at his conduct; in hatred of the wicked for their wickedness, but in the deepest compassion for their

wretched state of alienation from God; and in the esteem of those who *fear the Lord, in so far* as they do fear, and love, and serve Him, and bear his image; in immovably adhering to a conviction of right, although this may be sustained with great personal loss and inconvenience; in abstaining from covetousness, hasting to be rich, and every unjust mode of aggrandizement; and in delighting to support and uphold the character of the innocent, and the feeble, and the unprotected; and that "he that doeth these things" shall never be moved; if it be taught to look beyond an outward attendance upon the duties of religion, and to feel that this is only acceptable to God, in so far as the heart is actively engaged in his service, and as the influence of these means of grace are exhibited in an exemplary conduct and conversation: if it be taught these things, it will be saved from the error of placing its confidence in a religious education; in the merely external profession of piety; in the performance of *that*, which without the heart can only be the drudgery of an exterior attention to the forms of religion, without any of its intrinsic or solid pleasures, since these exclusively arise from its ennobling influence upon the mind, and from placing this in communion with the God of its life.

V. The necessity for continual progress will not be forgotten; a principle which may be exemplified in all the works of *nature* with which we are acquainted. From the period of the first

development of vitality, to its hour of maturity and perfection, there is in all things perpetual growth. So also must be the advance of the Christian, whose light shineth brighter and brighter unto the perfect day: the only difference consists in this, that whereas the productions of nature are perfected, and *then decay*, the Christian's progress is continuous, is never subjected to interruption, and when it has reached its state of maturity here, it is not arrested, but exchanged for the perfection of a world of spirits. He must never rest satisfied with any present attainments, assured that these are *short of what he may* acquire; feeling at every stage of his progress, an increased and increasing necessity for watchfulness and diligence, in order that he may escape from frailties and imperfections, of which before he scarcely even suspected the existence; and well knowing that every step in advance, is an augmentation of power for future progress, he must be ever pressing forward towards the mark of the prize of his high calling in Christ Jesus.

Much will depend on the mode of communicating religious instruction. If it shall have been taught in a dry, repulsive, and superficial manner; if the reason and the judgment shall have *alone* been exercised upon truths which require *also* the assent of the heart, a distaste will have been produced for the paths of peace and truth; and that religion, which is capable of affording the sublimest pleasure, will have become burdensome in action; its duties and its privileges,

since *these* are intimately combined, and inseparably connected, will be equally disliked, and a resolution will be silently formed, to experience as little as possible of their influence; the child will long for the termination of its engagements, and will *hate*, instead of admiring and loving the beauty of holiness. But if on the contrary, the affections shall have been engaged in the service of piety; if the heart shall have been interested *in*, and shall have derived pleasure *from*, its duties and appointments, then will such pleasure be enhanced by continuing to study this knowledge, embracing it as a practical principle, and regulating the conduct by its dictates. The effect of these varying modes of education, will be felt in after life, though in a somewhat different way. A supine contentedness in present possessions may be traced to its agency; a want of activity, and life, and energy in the pursuit of holiness, may here frequently find its origin. Hence the importance of engaging the heart in the performance of duty; and of teaching the child to perfect his love to God in the increasing knowledge of Him; and of enforcing the necessity that the bounds of our acquisitions should be enlarged, our prejudices be subdued, our hands be strengthened to do good, the influence of remaining corruption be constantly and vigilantly opposed; that amiable dispositions be cultivated, and their opposite vices be carefully eradicated; that right principles be confirmed; that our usefulness be extended; and that our sources of pleasure be multiplied and

augmented by living to the glory of God. Then will the real tendencies of the character be conspicuously shewn; then will it not be difficult to say, to which of the two grand divisions of mankind it essentially belongs; then will it become a burning and a shining light to those around; not placed under a bushel, but on a candlestick, that all who come in may see that light, and discern by it the way of everlasting truth.

VI. In the conduct of religious education, the christian parent will not overlook the faculty of the imagination, that busy, ever-active power, which if suffered to lead the mind, would be continually carrying it into perpetual peril, but which, when subdued, governed, and influenced by religious principle, is capable of adding to the usefulness and happiness of man. For although in matters of religion, it has too frequently been productive of error, and has proved the fruitful parent of idolatry, superstition, many a varied form of scepticism, and many an unjust or injurious view of the relation of the Supreme Being to his creatures: although almost all the errors in doctrine may be traced to the wildness of ungoverned fancy, refusing to be guided by the simple, obvious meaning of the word of God, and choosing rather to define for itself views and principles, which are the offspring of its own waywardness: although every false religion must be based upon this crumbling foundation: although it may have selected the cloister for its favourite residence, and may have been nurtured in the

gloomy bosom of the ascetic: although it may have found its cherished abode in the imposing rites of Roman Catholicism; and lingered long in the hearts of those, who though opposed to the political influence of popery, have not been themselves free from its spirit of formality, and its quiet confidence in ceremonies and professions: and although it may have occasionally betrayed the good and the humble, though the weak, into some of the wildnesses of enthusiastic fervour: yet the consideration of its power to lead into error, will shew that if justly regulated and duly employed, it is also capable of furnishing the mind with more exalted views of an almighty Parent; with deepening convictions of our own sinfulness; more extended conceptions of the love and mercy of our Saviour Christ; firmer hopes in the salvation he has accomplished for us; more ardent desires after conformity to *his* image; enlarged anticipations of the blessedness of heaven; and more passionate aspirations after that freedom from sin and temptation,—that perfect love, and delight, and holiness, which characterize its inhabitants. These are the invisible realities of that unseen world, which can alone be present to the eye of faith: and the *principle of faith, so far as it is depending for its manifestation upon intellectual agency,* must mainly rely upon this faculty for its exercise; for however it may be *the gift* of God, yet its active exertions, when implanted in the heart, must derive their *present* and *embodied energy,* from the intellectual faculty,

which is peculiarly adapted to shadow forth its spiritual strivings after immortality, and to give intensity of feeling to the Christian hope, as well as energy of desire to virtuous action.

While the imagination serves to expand the mind, and to render it more alive to benevolent feeling and action, it will also contribute to enlarge that fear of the Lord, which is the beginning of wisdom; to multiply occasions for the exercise of love towards him, and lead his feeble creatures to realize more completely the idea of his ever watchful care over them, of his constant presence with them; and will fill their minds with awe and reverence, as derived from a view of *His* omnipotent power and boundless love.

The sacred writers, above all, the evangelical prophet, and our blessed Lord himself, call in the aid of this faculty, to give energy to the subject immediately before them; to cherish the fervour of devotional feeling; to elevate the mind in the contemplation of the sublime truths of revelation, to the glowing prospects of the extension of the Redeemer's kingdom, when the desert shall blossom as the rose, and the fruitful field shall become a forest; and to the glorious realities of that invisible world, where the sun shall no more go down, where the Lord shall be our everlasting light, and where the days of our mourning shall be ended. Where then such powers have been given to the imagination; where they so readily admit of perversion; but where guided by piety, and chastened by solid judgment, they may render this faculty

a source of pleasure to ourselves, of ornament to religion, and of usefulness to others, and to the cause of Christ in the world, the parent will not be unmindful of *its influence;* but she will be cautious to conduct its agency into the right channel; to correct its wanderings by the sobriety of reason, and the modesty and simplicity of divine truth; and to preserve it alike from the narrowness of bigotry and superstition, as from the boundlessness of unhallowed conjecture, undefined contemplation, and the unrestricted enthusiasm of merely animal passion. It is an engine of extensive power, and of fearful interest and importance; and its application will require great caution and deliberation; but for that very reason, it is the more sedulously to be employed, for if not engaged in the service of truth, it will be enlisted by the great enemy on the side of error: since it is an unerring principle, that indolence and inaction of any *one* faculty, throw it into the power of the enemy, and render it a rallying point of falsehood, from which the influence of corruption may be irradiated at his pleasure.

VII. Again, it is necessary to be cautious, lest that attention to the duties and ordinances of religion, which is constantly inculcated, should itself be rested in; lest the mind should be *satisfied* with certain observances; lest it should be principally fixed on the recurrence of these privileges; and lest therefore religion should come to wear the appearance of being something *occasional,* not

uniform in its consequences, and in its influence; but operating on the mind only at particular seasons, and under peculiar circumstances. Yet "to be good, and to do good," is the principal business of life; equally active in every variety of situation, and constantly operative upon the conduct in its minutest ramifications, and in its most hidden motives and principles. It does not commence and terminate with a certain round of duties, but is universally and unceasingly operative, transforming the character into the likeness of the Saviour. It is not to influence the conduct on particular and stated occasions; or to occupy the attention during one day of the week only; but it is a living principle of action to govern the mind, and to be carried throughout every hour of every day. It does not consist in an attendance on the temple of God:—"Who hath required this of your hands, to tread my courts, saith the Lord? bring no more vain oblation, &c.;" nor in any single branch of duty: it is not a detached thing, which can be practised separately, and possess its distinct periods and modes of operation: but it is transfused through the spirit, and temper, and conduct, and is an ever-living watchful principle, discernible at every point of contact of man with his fellow man, and pervading every action. It does not consist in the performance of any single act, or in any number of individual manifestations, constituting a series, or group of actions: there must *first*, be a sacrifice of the heart, and in consequence of

this, all the common duties of life will become acts of religion, by the new and abiding principle on which they are performed, and the spirit by which they are characterized. Christianity produces *practical piety*, diffused throughout the whole mental system, animating every sentiment, and invigorating every action. It is not to be practised to-day, and laid aside to-morrow; it is not to be listened to in retirement, and abandoned in the world; it is not to be honoured in society, and disregarded at home; it is not to be sometimes assumed, and at others negligently thrown aside and forgotten; but it is to be an indwelling principle, an inwrought habit, a pervading spirit, from which every act derives its life, and energy, and beauty.

VIII. Once more, it is important to impress upon the young mind, clear and distinct views of the discriminating difference between *practical piety*, and that species of morality which passes current among people of the world, and all those who are truly regardless of the religion of the heart. Good qualities cannot be genuine, or possess a sterling value, unless they flow from the agency of good motives; and again, unless these spring from the influence of the christian religion. *Many* of these actions may at first sight wear a similar appearance, and the young mind may be taken up by the attraction of that which is shining and ostentatious, but which wants the intrinsic value and purity which proceeds from love to God, and his creatures. Let it then be early

impressed with this important conclusion; that it is the motive from which action springs, rather than the apparent form with which it is endued, that alone characterizes the conduct.

IX. Lastly, it should not be concealed, but on the contrary, it should be conspicuously shewn, that there are difficulties in the Christian's life. While the superior consolations of religion are displayed; and while the sum of happiness which is the consequence of its influence upon the heart is exhibited, it is not right that its difficulties and trials should be extenuated or concealed. The opposition which must be encountered from the world, and its snares, and temptations, should be explained, or the mind will not be prepared to resist and oppose them, while it will be deceived with regard to the *nature* of that worship of God, whose ways, though ways of pleasantness, and whose paths though peaceful and perfectly free, are not exempted from the common calamities incident to *man*, or from the peculiar trials of the *Christian*. *His* is a life of self-denial; its rewards are not promised during the present stage of his existence, but in that which is to come. While, therefore, he lives upon the *hope* of futurity, present happiness and earthly peace *may* be superseded; but the comforts of religion are of a higher order, and remain indestructible, unchanged by circumstances, unattainted by the hand of time, but ever augmented by increasing purity of mind, and by a nearer approach to that

happy period, when the anticipations of faith shall be exchanged for the realities of fruition. There are indeed, *even now*, the beauty of holiness, and the happiness arising from its influence; but this will only be derived from a steady and uniform pursuit of truth practically, and that in opposition to all the incursions of evil. The world, and the temptations connected with a residence within its pale are continually at variance with the prosperity of religion; and if, amidst these scenes, the Christian should slumber at his ease, he will inevitably be surprised and led into error: if in the blindness of self-confidence, he should assert, and believe with Peter, that he is ready to die with his Saviour, he will like him, cease to watch, and will very soon be tempted to deny his master, to forget his cause, and break his commandments. Although a life of happiness, it is not one of ease or indolence; its pleasures are derived from constant pursuit, the pursuit of holiness and virtue; and the essential distinction between the two should be repeatedly and strongly impressed upon the young mind: "Woe to those who are at *ease* in Zion, who call *good evil*, and evil good." The Christian and the man of the world are alike exposed to the common calamities of life, and equally share its common mercies: *he* maketh his sun to shine upon the just and upon the unjust; *he* provideth food and raiment for all; *his* providential blessings are equally distributed; he preserveth the life, and surroundeth the path of both with dis-

tinguished mercy; both too are equally exposed to the painful vicissitudes of external circumstances; to losses and privations; to the separation of friends; the distribution of families; the inroads of misfortune; the attacks of disease; and even to death itself. But in addition to these common sources of disquietude, are the exertions, activity, anxieties, and care, implied in the duty of opposition to the maxims of short-sighted policy, and worldly expediency, and in a constant warfare with sin. If this caution should not be given, and the young should enter upon life with the expectation of *unvarying happiness* in the paths of religion, where so many causes for solicitude really exist, they may be thrown off their guard against the influence of temptation, and may be induced to doubt the reality of that peace which passeth all understanding; a peace which can only result, however, from a steady performance of active duty, and uniform opposition to evil principles and propensities. It *is necessary* to exhibit the sacrifices and *painful watchfulness* required by religion, as well as its pleasures, which *are not*, or at least, *ought not to be* those of speculation, but of active exertion, uncompromising duty, and energetic enterprize. It is a life of continual warfare, and in order to its being successfully conducted, and perseveringly carried on, the Christian must be acquainted with the extent, the power, the subtilty, the influence, the plan of operations, and mode of attack of his enemies; and that he be also

furnished with the weapons of the gospel. Ignorance of these things is to him a source of perpetual danger; and nothing will more certainly contribute to his defeat than a light and imperfect, or erroneous estimate of the difficulties with which he is surrounded. It is the part of wisdom and the path of safety, first of all to become acquainted with the nature of the country through which he has to pass, and with the opportunities it may afford to the wicked and the hostile to surprise him; and he will then learn to avoid even those magic skirts of evil, on which he might otherwise be induced to linger, to imitate the example of our first parents, to be tempted by the beauty of its fruits, and finally to devour its poisonous productions. But this will not do; the Christian may not loiter, he must continue his unwearied progress, and he must constantly maintain his opposition to iniquity, till he shall join the multitude of those which came "out of great *tribulation*, and have washed their robes and made them white in the blood of the Lamb." The Christian has no continuing city *here*, and his happiness will result from seeking another and a better inheritance; a city which hath foundations, whose builder and maker is God; where sorrow and sighing shall flee away; where the accents of trouble shall be no more heard; where the language of prayer shall be exchanged for the halleluias of praise; where the tear of the mourner shall be for ever wiped away; where there shall be no longer any victim of disease or pain; where, after the short night

of dissolution the sincere believer shall be raised up in the image of his Redeemer; and clad in his finished righteousness shall appear without spot, and enter into that rest, which is prepared for those who love, and fear, and serve him; where "*He* that sitteth on the throne shall dwell among them;" "where they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

An important inference from all these circumstances, is, that *the good* are not rewarded, and are not to look for recompense in this life; *their* conduct must be governed by higher and purer motives *here;* but they *shall be* recompensed at the resurrection of the just, and shall reap abundant peace, when they enter into the joy of their Lord; therefore they should so live, as never to lose sight of their heavenly inheritance, but be earnestly striving to work out their salvation with fear and trembling! Unless these views be distinctly and characteristically marked during the course of education, the child may attempt to accommodate itself to the life of the world, and vainly endeavour to reconcile that difference, which infinite wisdom has pronounced irreconcileable. To preserve the esteem of those who are careless about religion, and to maintain the character of a disciple of Christ, is a very

common temptation; but there is nothing more impossible; for the great business of the Christian, is to love and serve God, obey his commandments, and imitate the example of the Saviour; while as respects the world, God is not in all their thoughts; self is their idol, and to it the adoration of their worship is constantly paid. This deceitful hope, is, however, the fruitful source of inconsistency, and often blasts the energy and ardour of the character.

A substitute for real religion is also frequently found in the activity of benevolent offices. The present is the peculiar epoch for charitable exertion; but although a spirit of genuine Christianity will not exist in the heart, without prompting the relief of the temporal and spiritual wants of those around us; yet this charity is not to be mistaken for religion itself, and so placed in the room of that principle from which alone it ought to spring. This subject will yet be noticed at a subsequent page.

X. It is a melancholy fact, but it is not the less true, that there are those who set out in the spring-tide of life with the most promising appearances; their youth is graced by intellectual energy, and by the prospect of continued acquisition; they are preserved from the contact of evil; they reap all the advantages of christian education; the seeds of good principle are carefully sown; the tender plants of virtuous action are nurtured into health, and strength, and established by habitual progress; they blossom

fruitfully, and bid fair to be abundant in their produce; they put forth leaves and branches, and appear to be strong and vigorous; *but* it is only in the sunshine of *prosperity;* and since, most happily for man, his days of joy are few, the stability of these early hopes is soon tried; his path, like the days of our changeful spring, is checquered with many a wintry blast; the dark and cold night of affliction ensues, and when the sun again rises, it no longer shines upon him in his progress towards maturity; his blossoms have been swept away by the chilling air, and the precocity and instability of his former exertions, are now only more strongly marked by the contrast arising from the withered, drooping, falling leaves, till the evidences of vitality have been lost. Still, however, if minutely examined, the sap may yet be found languidly circulating; a principle has been implanted which cannot be destroyed; but its power is so far impaired, that there is no longer sufficient strength to exhibit the traces of life, as evidenced by action. Let then the difficulties of Christianity be fairly stated, that the mind may not shrink, when they *are* discovered as from an unequal and unexpected contest. The triumph of faith is only to be obtained by a life of holiness; the victory will be given "to him that overcometh," and perseveres unto the end; and the reward, a crown of glory, will devolve on such victor. Upon the principles of faith in Christ, and holiness and purity as its fruit and evidence, the Christian will obtain his

object: no change of circumstances can defeat his hopes; for his Redeemer is faithful to his promises, and ever liveth and reigneth, and maketh intercession for his people. In *His* strength, no trials can be too great; for the hope and confidence of the *tried* are placed on *Him* who subdues all enemies under his feet—who goeth forth conquering, and to conquer.

XI. There is, however, one other principle which should be clearly understood, and systematically enforced upon the young—a principle which we shall yet have occasion to notice, when treating on the passions, but which, to have entirely omitted in this place, would have rendered the section incomplete. The Christian's is not only a life of continued struggling with evil, a perpetual warfare with iniquity, but it is also a life of privation: present ease, present good, and present gratification are systematically sacrificed to future prospects of eternal peace, unceasing joy, and unfading happiness. "Deny thyself," is the command of one who was infinitely wise and good, and in whom humility and obedience shone most conspicuously. This life of christian self-denial and self-devotion is to be prepared for in education, by teaching the child habitually to practise little acts of self-denial, and the abandonment of inclination, and the subjugation of desire, and the preference of principle in many of the common circumstances of life. This is necessary to its *present* temporal happiness, and to secure the early exercise of the principle on nu-

merous occasions in the *busy scenes* of life: but the Christian mother looks farther, and anticipates from this preparation that her offspring will more readily deny itself, on the principles of unerring rectitude, those pleasures and gratifications which are not conducive to its immortal welfare, and to the honour of God; and hopes that it will more readily take up the cross, account its burden light, and form a more exemplary and faithful character. The principles and motives, and practice of self-denial will be enforced by arguments drawn from revelation, from reason, and from her own example—*a* most powerful, if not *the* most powerful instrument of carrying conviction to the heart. She will also explain the necessity for abandoning many of the pleasures accounted lawful by the world; and the duty of the continual mortification of sin, and of the corrupt passions, inclinations, and desires. There is, however, a danger of *trusting* to these effects, not so much as the procuring cause of salvation (for *this* error can scarcely exist in the well-instructed child of the Christian parent) as the *evidence* of having been renewed by divine grace, and of the heart being under its influence. This is by no means an impossible or even an improbable consequence, where a religious education has been communicated, and a theoretical knowledge of truth has been acquired. Add to this, that the child has been actively, practically, and habitually taught to deny itself in the common circumstances of life, as well as instructed into the necessity

for Christian self-denial: let this principle be continued by habit; let it be rendered easy by custom; let it be extended, as it may without difficulty, to *some* of the pleasures and gratifications of the world, which are obviously unlawful, and it will be readily foreseen how easily the mind may rest contented and secure in a religious education; how easily these acts of self-denial may be relied upon as the *evidence* of being in a safe state; and how necessary it is, therefore, to obviate their influence, when communicating religious instruction. The act must be separated from the principle; and it must be shewn, that there is nothing personally meritorious in the possession of the one, or in the exertion of the other; nothing from which any solid inference may be drawn; since philosophy, or indifference, or some other absorbing pursuit, or a natural repugnance to such particular pleasures, or acquired and habitual disinclination towards them, may be so combined with our nature, as to induce us apparently to deny ourselves that enjoyment, the sacrifice of which really costs us nothing. It is not, however, the mere *act* of self-denial to which as such any peculiar value can be attached; but it is the disposition of the heart to watch against the influence of evil, which the parent will be most anxious to cultivate. It is not her design to produce the simple exertion of the principle on any given occasion, or in any series of similar occasions: but it is the subdued desire, the resisted temptation, the conquered corruption, and

the obedient will, with a humble and contrite spirit, which are of great price. It is not a single act, but the disposition which produces it; it is not an isolated view, but the general spirit, and temper, and conduct of the heart, the affections, and the thoughts. Even here, however, there is room for the operation of a self-righteous principle, that subtile essence, which, like the air we breathe, permeates all bodies; which we in vain endeavour to exclude; which will find access to the natural mind; and which none but the Spirit of God can enable us to supersede, by exchanging it for a new heart and a right spirit, a spirit of humble dependence upon Christ. Such, however, are the Protean forms of self-righteousness; and so easily does it find materials for its support, that it will indulge a secret gratulation, and build up the fabric of self-confidence, even from the effort to deny itself, and from the influence of this motive upon the spirit and temper, the thoughts, the actions, and the passions. But this will not do; sincerity, and intensity of desire to resemble Christ, must be the fountain of self-denial, and must give its character to the waters which spring from it, and are intended to fertilize the soil over which they are distributed: it is the purity of the motive only which can give life and energy, and worth and beauty to the least action; wanting *this*, every act is as nothing; it is worse than nothing; it is pernicious in its consequences, both immediate and remote; it is the body dispossessed of the soul; it consists of organs and

their functions; its physical faculties may be automatically stimulated by peculiar agents; but the presiding power to direct such actions is gone; volition is at an end; exertion is lifeless—without motive, without design, without end. Divine grace alone can renew the heart; and the most splendid talents, exerted in the most virtuous and beneficial manner, if they want the influence of this purifying principle, however they may claim the attention of auditors, or throw their charm upon partial listening friends; or excite the esteem, the admiration, and the envy of compeers and competitors, are yet insignificant and unimportant in the eyes of *Him* who seeth the recesses of the mind; who searcheth the heart, and trieth the reins, and from whose presence we cannot escape if we would, and the Christian would not, if he could.

CHAP. VII.

THE SAME SUBJECT CONTINUED—SOME ERRORS IN RELIGION TO BE AVOIDED—EMPLOYMENT OF CATECHETICAL INSTRUCTION.

THERE are some material errors of miscalled religion, to which this prominent Christian instruction may have a tendency, unless the bias be anticipated, and counteracted; for since it is not to be expected that the Spirit of God will invariably render education the means of converting the heart, so may its effect be occasionally to produce mistakes of the first consequence; as for instance, the religion of education itself may be substituted for genuine, principled, practical piety. An adherence to the received dogmas of a particular sect; a blind attachment to the forms of that church which possesses their earliest associations; a bigotted devotion to her ceremonies; a regular attendance upon her ordinances; a constant desire to propagate her creeds, and an ever active wish to bring others within the pale of her external ecclesiastical polity; a supercilious contempt of those who think differently from themselves, and an uncharitable disregard of views and circumstances and feelings which have produced a difference of spirit; a proud preference

of their own determinations, their own superior knowledge or advantages, and a trifling estimation of the prejudices of others; the desire of spiritual domination, the love of power and influence, and the wish that their own party may prevail; these are opinions and motives which exist equally among the advocates of party, whether they may be found marshalled under the imposing array of episcopacy, in the less splendid but not more humble ranks of sectarianism, or even in the hyper-simplicity and affected abnegation of proselytism of "the friends:" and these outward circumstances and attachments are too often substituted for the religion of the heart; while the mind is insensibly led into prejudices of this nature, by its earliest associations, and by the very natural predilection for that which *is* our own, or has been our father's and our friends, or has been consecrated by time, and mellowed by age, and handed down from remote antiquity, and lived in the affections of our progenitors, and has been a great engine of good for centuries, and has preserved vital religion within the bosom of her formularies, and even in her darkest hours has possessed the power of resuscitation; and has lived and flourished, and is destined still to live and flourish, and to extend far and wide the knowledge of the Redeemer's kingdom; and which, with all her faults, (and what human institution is devoid of blemishes,) is still a spiritual church, against which the gates of hell shall not prevail. Attachment to her sacred institutions is a prin-

ciple to be cultivated; but it is not to be mistaken for, or placed in the room of heartfelt devotion to those *principles* of sound doctrine, which alone can give worth to that temporal building which has been raised for their protection.

Another grievous mistake on this important subject, is when a *profession* of religion is substituted for the pure and holy influence of the principle; when the heart is untouched, and the conduct uninfluenced by its precepts; when the great aim appears to be to secure the applause of man rather than the favour of God, and the testimony of a good conscience; when every work of piety and labour of love is done for to be seen of men; where there is an ostentatious display of charitable feeling, or liberal donation, or benevolent purpose, or catholic toleration; or an attendance on the house of prayer, or on the great festivals of religion; or a controversial defence of its truths, or a contribution towards its external prosperity, or a certain separation from the world and its pleasures, under particular circumstances; or a frequent habit of talking about religion, or courting the notice and society of those who seem to be pillars in the temple of God; or assuming the manners of the people of God, and seeming to be filled with devotedness to his service, although the heart is far from him; and subjugated by all the secularities of worldly prosperity, and all the formalities of an uncongenial servitude; and all the obliquities of passion, prejudice, and even interest, forced into unwilling submission to

a principle whose influence is unfelt, and whose authority is unacknowledged. But what says the Scripture of such? "they have their reward;" awful words! their reward *now*—the praise of men—for a moment—to be presently exchanged for the wrath of God, which endureth for ever; where the despair occasioned by the destitution of hope will be heightened by the fearful recollection that far other blessings were once within their reach, and were deliberately thrown away for a few, and a very few vibrations of that atmosphere which bloweth where it listeth, but of which we cannot even tell whence it cometh, or whither it goeth.

But again, the character of the humble, consistent, active Christian is frequently exchanged for that of the zealot. Zeal, even when exerted in defence and for the furtherance of Christianity, is not Christianity itself; and however it may serve to amuse and occupy the mind, and to call it off from serious, devoted attention to the influence of religious principle upon the individual himself, will be certain of abandoning him in the hour of sorrow, or when the physical powers of the body are unequal to the longer continuance of that stirring activity which is essential to its existence; or when sickness has interfered with our usual pursuits; or worse than all, when the near approach of death removes from our eyes the veil which we have willingly drawn over them, and shews that the hope of the hypocrite is as the dream of the hungry and the thirsty,

delightful for its moment of ecstacy, but serving only to heighten the subsequent waking conviction of the starving and the famishing. It is *well* to be zealously affected in a good cause: true and genuine zeal cannot be too steadily and uniformly cultivated; but this principle loves retirement; it courts not publicity, and is rather unwillingly dragged into notice, when it does not shrink from bearing its testimony before men. A parade of piety; a manifesto of its feelings, and of its great interest in the cause of Christ, is the farthest possible from any resemblance to genuine zeal, which does not proclaim before it, "Come and see my zeal for the Lord," but which secretly hopes and seeks to extend the knowledge of the Redeemer to earth's remotest bound; and above all, to imitate his sacred character, and emulate those holy saints and martyrs, and good men, who being dead yet speak, and have left behind them a shining track, that we may follow their footsteps. The genuine principle will be remarkable for embracing the *whole* of religion; for a desire to circulate the Bible, not for the defence or furtherance of its own views, or of the views of its party, or of the articles of its church, but *as the word of God;* while the factitious or counterfeit zeal will engage in the same duty, with a view of extending its own peculiar influence, or of propagating the tenets it has embraced. *True zeal,* in the spirit of the Bible, will be only anxious to be led by the Spirit of God into the way of *all* truth; while that of the *hypocrite* will

be expended upon some favourite doctrine, the reception or rejection of which will be constituted its test of Christianity; and all those who think differently of its importance, will be left to the uncovenanted mercies of God. Forgetful of the holy tendency of every truth divinely revealed, its spirit, and temper, and conduct will be inimical to that sacred influence, for which a fervid and exclusive devotion to some favourite point, or some disputed position, or some uninfluential dogma will be substituted; and thus, at the very best, the mere outskirts of Christianity, and perhaps only some human addition to its truths, will be placed in the room of piety to God, and good will towards man.

Farther, a censorious disposition is often substituted for the love of God, and holiness, and of his creatures; not indeed under its proper appellation, but under the spurious garb of lamentation over the corruption of human nature, and deprecation of the failings and infirmities even of those who are real Christians, and compassion for the state of those who are living without God in the world, and pity for those who have fallen into temptation, and self-gratulation at having withstood its allurements, and at maintaining before men, that character which enables the proud, conceited heart, to rank among the people of God. A keen and watchful eye over the wanderings of others, not with the view of preventing or restoring them, but for the purpose of ministering to our own self-indulgence, by shewing how much

we are better than they ; an unbending and pertinacious severity in the judgment we form of the conduct of others, with considerable latitude as to our own principles and actions, and very little examination of the motives by which we are actuated ; a rigid scrutiny of the words, and even of the supposed thoughts and feelings of our neighbours, and a general laxity and carelessness of our own, with the entire absence of personal watchfulness : these are the characteristics which mark the influence of that fearful mistake, which induces man to substitute a prying inquiry into the actions of others, in the room of that religion which teaches the humble and sincere Christian to examine himself; to take heed to his steps ; to be compassionate towards the faults of his neighbours ; to pray for them rather than to dwell on their inconsistencies ; to be charitable to his fellow men, but uncompromising in the detection of evil in himself; to lay aside all self-dependence, and to live the life of religion in the heart, by humble confidence in the Saviour and the friend of sinners.

Another error on this all-important subject, is when too high a degree of consequence is attached to the peculiar form in which Christianity is embodied ; or when the mind is subjected to perpetual vacillation in its opinions, and thus is ever floating on the tide of that most changeful element, *thought*, or finally settles down into a state of lukewarmness and indifference,—that dead calm,—that fearful absence of all expression

of vitality,—that stillness of desolation,—that destitution of action, which impresses with *fear*, the heart of him who is alive to this awful quiescence, and terrifies him with all the painful phenomena of dissolution, without any of its accompanying hopes and delightful prospects! There can be no question, that true and genuine piety admits of being invested with a very varying *exterior*, as well as that the same man admits of a very different appearance from the garb in which he may be dressed, without in any degree changing his real nature. The misfortune is, that where this external transformation has been effected by any individual possessing sufficient influence to give it currency, and to render it fashionable; the *mode* is adopted by others, who destitute of the simple piety in which it originated, assume only the form, contend earnestly and vehemently for its peculiarities, constitute them at once the very life-blood of Christianity, anathematize those who differ from them, and altogether lose sight of the pursuit of piety, in the angry contentions to which their uncharitableness has given rise. So extensive is this agency over the mind, and so frequently is it substituted for the living influence of the Bible, that we shall sometimes find persons changing their views, never arriving at any settled opinions, but ranging themselves at different periods of their life, under the banner of some new or more attractive leader, as if the principle of Christianity *could* allow of change, as if the foundations of truth were not immutable, or their

Author *omniscient*. All this however arises from undervaluing the revealed will of heaven, and affixing too high an estimate to the versatility of human invention: and too frequently, after vibrating backward and forward, under the influence of this capricious predilection, the mind settles down into that lukewarmness of spirit, which consists in occasional activity in defence of the exterior of Christianity, with long periods of absolute quiescence, and an entire carelessness as to the practical influence of its truths; a state in which there is too much knowledge to admit of a wilful decision in favour of the world, too little love for Christ to induce the reception of his self-denying doctrines; a state in which the individual is neither cold nor hot, but in which the continuance of his indifference will assuredly terminate in the rejection of truth, in the increasing influence of those pursuits which alienate from God and holiness, and which divert others, by example, from the paths of rectitude; a state in which there may be the semblance of piety, but no real earnestness about its concerns; and finally, a state which has been most strongly marked as offensive to the majesty of heaven; and which therefore demands the most serious care, and awakening attention to escape from,—aye, even to avoid the possibility of its approach.

But again, the path of simple truth has been forsaken, when religion is made to bend to the views, and feelings, and interests of the day;

when it possesses no peculiar and distinctive traits, but exhibits every changeful hue, according to the peculiar temper of the individual, according to the society in which he may be thrown, according to the prevailing fashion of the hour, and to its association with his own relative connexions, or temporal prospects or advantages. There is here no stable principle to govern the conduct, which is accommodated, to every change of feeling, and every variety of incident or situation. With such individuals, religion is a principle, which may be taken up to-day, and laid aside to-morrow; its profession will consist with a love of the world, and an adherence to its maxims, and an enjoyment of its pleasures, and the countenance of its follies, and the participation of its vices. It will consist with an habitual breach of the law of God; with a carelessness and indifference to the duties of the sabbath; with the irreverent use of the name of the most High; with a failure in the relative duties; with the absence of charity; with the indulgence of pride, covetousness, anger, malice, and other hateful passions. It will consist with neglected opportunities of bearing testimony to the truth of Christianity, when it may interfere with our present interests; and lending our sanction to many an unholy feeling, or principle, or act, because we are not sufficiently imbued with the majesty of unbending truth to sacrifice every thing to its commands. It will consist with an entire world-

liness of disposition, with the absence of every distinctive resemblance to the great pattern proposed for our imitation; and with real indifference as to the fulfilment of those imperative duties, for the advancement of piety, which man is called upon to perform. And yet with all this, there is an *acknowledgment*, if not a *conviction*, of the truth of Christianity, and of its aptitude to the necessities of fallen man; there is in certain societies, the expression of this truth, the profession of a belief in divine revelation as the only foundation of solid peace and happiness; there is an officious display of religious feeling, a bustling activity in communicating this feeling to others, a leading in matters of conduct and conversation to the generalities of Christianity, so that here also, the individual passes as one who is influenced by christian principle; whereas a selfish motive, present interest, future advantage, the desire of securing the approbation and applause of all men, the wish to keep in with those of every complexion of sentiment, to enjoy the pleasures of the world, without losing the estimation of the better part of mankind, and to reap the benefits of religious profession, without incurring its reproach: these are the real views and feelings which dictate that *compromise*, which the Spirit of God has pronounced to be irreconcileable.

And lastly, another error is that of making a false estimate of truth; a forgetfulness or omission of those things which are of vital importance, and

an inordinate regard to that which is comparatively unimportant. From the earliest ages of Christianity, there have been those who placed their hopes of heaven, on certain unmeaning observances, while they neglected principles of the first importance; there have been those, who tithed mint, and anise, and cummin, but who neglected the weightier matters of the law, judgment, mercy, and truth; there have been those, who strained at gnats and swallowed camels; there have been those, who would sacrifice the body of Christianity, so they might but retain some invention of their own; there have been those, who would abandon principle, and yield all their fairest hopes and prospects, to the support of some prejudice, some secular agency, some hope of present power, some adventitious dogma, which has been grafted on genuine religion, and maintains its parasitic existence, by the care, which it receives from its admirers. But wo to those who add to, or take from the pure and simple word of God as it has been revealed to man; wo to those, who abandon the substance of divine truth, and grasp only the shadow which has been produced by placing some opaque body, some clouded prejudice between it, and the rays of the Sun of righteousness so as to intercept his clear and steady light, and to give an undefined and uncertain form to its peculiarities, a prominence to those which rest merely upon its surface, and a total indistinctness to those which are placed in the inner man, and which animate the

heart; wo to those, who while they defend some most unimportant adjunct, do *not* earnestly contend for the faith once delivered to the saints; wo to those, who while they profess a devoted attachment to the Bible, are unmindful of its precepts, and live as if they had no real interest in its truths; wo to those, who know enough of religion to make them unhappy, but who do not possess *enough* to induce them to choose that good part, which shall not be taken from them, and who endeavour to find a *substitute* for this devotion of the heart to God, in some excessive attachment to a mere appendage to Christianity.

But if such be the mistakes to which fallen man is particularly prone, how necessary is it, in conveying religious instruction to avoid these errors, and frequently to examine the mind of the pupil, in order to ascertain, what has been the influence of the knowledge communicated; whether the notions it has imbibed, are those, and only those, of the pure and undefiled religion of Christ Jesus; whether it has clear and accurate, and well defined views of divine truth; whether it may not have embraced a defective system of Christianity, and omitted some most important bulwark of the common faith, some part that is essential to its unity and harmony, as well as to the peace and comfort of its disciples; and whether Christ, the Saviour and Redeemer of lost and ruined man, shall have formed the basis of all its views—the first, the last, the

only foundation for its hopes, the only ground of its belief, the only rule of its conduct, the only measure of its feelings, the one grand design and termination of its anticipated pleasures. This process will inform the parent of the real attainments of the child, and of the impression these have made upon the heart, while it affords an opportunity of discovering what is defective or erroneous, of supplying the former, and correcting the latter, administering to omissions, and removing any oblique views which may have arisen; as well as of enlarging at the same time, the boundaries of its knowledge.

The affectionate language of the mother, and the unbiassed mental actions of the child, form together an unequalled method of conveying instruction, and especially of instilling religious knowledge. In order to secure the full advantage of these circumstances, the *catechetical* form will be the most eligible, viz. that method by which the parent breaks down the truths to be communicated into their simple elements, and by judicious questions, leads the young mind into an acquaintance with the separate ideas of which knowledge is composed, and gradually accustoms it to their recomposition, so that it shall be enabled by degrees, to embrace a complex proposition without confusion. The questions, thus framed by the parent, and adapted to the capacity of the child, so as to bring forth answers of its own elaboration (so far at least as *leading* questions can do so) will impress the mind much

more deeply, as well as be more extensively applicable, than any *form* of question and answer, however simple; although these indeed may present a good ground work for the simplifying exertions of the parent. The mode of instruction here recommended, will *not supersede catechisms* in general; but it will banish a spirit of indolent contentment, with a merely parrot-like acquaintance with the truths they are intended to convey. *Catechisms* should be rendered more truly simple and catechetical by the process just now recommended. It is difficult, in the short space allotted to these formulæ, to give such a view of christian doctrine, as to be intelligible to the young; and perhaps the great defect of the beautiful summary provided by our church, is its want of simplicity, which constitutes its acquisition rather a mechanical effort of memory, than a process, by which christian principle may be instilled into the heart, and the understanding be informed, and the judgment convinced, and the attention fixed on its truths, and the perception awakened to their force, and reason and reflection marshal their powers to give full effect to these principles, and the conscience be enlightened, and the will subdued, and the faculty of imitation roused to that energy of desire, which seeks to appropriate these precepts, and amalgamate them with the character. Another fault of catechisms, is that from their constant aim at brevity and conciseness, they become obscure, and their application is necessarily limited

to the principal feature or outline of a subject; while on the contrary, the mode of parental instruction suggested above, may be addressed to the heart, and affections, and may be extended to every conceivable part of the subject. It is required of a catechism that it be simple, easily to be comprehended, not difficult of retention, not loaded with long and complicated answers; not clouded by obscure views of abstruse points, but suited to the simple wants of fallen and helpless man, and as far as possible, in the very language, and general spirit of the Bible. But after all, the simplest will lack simplicity, and will require the parental process of child-like thought, by which alone ideas will be conveyed, or permanent principles be imbibed. And when it is considered, how great is the importance in all instruction to engage the *heart* in the pursuit, more particularly in that of *religious* knowledge, since *there* must be the chief seat of its influence; it will at once be seen, how imperative is this branch of duty, how indispensable to success. The collateral benefits, arising from developing the intellectual faculties, and enlarging the boundaries of information, and communicating a habit of distinguishing truth from error, are highly valuable, (though we cannot minutely enter upon them,) and should prove a sufficient stimulus to parents, to direct their whole energies to this most important theme.

CHAP. VIII.

THE SAME SUBJECT CONTINUED---ON THE DUTY OF KEEPING HOLY THE SABBATH DAY---ON RELIGIOUS WORSHIP---ON PRAYER.

THE subject of religious instruction would be incomplete, unless a distinct chapter were allotted to the duty of *prayer*, and other religious observances.

It is of the very first importance, that children should be taught to keep holy *the sabbath day*. The testimony of all ages abundantly shews, that the greatest crimes have originated in a breach of the observances of public worship, and a disregard for the Sunday. This more frequently than any other has been the first step in the progress of vice, the first deviation from the path of rectitude, which has terminated only in the deepest criminality, and in the abandonment of every good principle, of every virtuous hope, of every moral aspiration. Where such fearful consequences do constantly ensue from the neglect of this sacred day, can parents be too cautious in enforcing its observance from earliest infancy. Even long before children can appreciate the reason for such a difference, they may be taught to make a

distinction between this day and other days; and the sound of the church-going bell should be connected with their earliest associations, and should dissociate them from their usual amusements and playthings. They should be accustomed to pause on the Sunday morning, and to notice by the removal of their toys, that a peculiar something attaches to this frequently recurring day, a peculiarity with which they will soon be enabled to connect the ideas of sacredness and reverence. The absence of their daily lessons will also teach them, that even useful and proper objects of valuable pursuit and research, are to be intermitted during *this day*, in order to make way for its peculiar duties, the worship of God, and the knowledge of his ways. How different is the general observance of the Sunday in the nursery; a day which is principally marked by decking out its little inhabitants in their best clothes, by the happy freedom from all kind of instruction, and by permission to enjoy a greater license of amusement than on any other day of the week; thus associating with the recurrence of the Christian sabbath, a love of dress, indifference to the pursuit of wisdom and knowledge, and unbounded amusement; thus making it a day peculiarly *their own*, instead of being, as *it is*, specifically the *Lord's day*. Of what avail will it be to teach the young, that they should remember the sabbath day to keep it holy; that on the six preceding days they should do all their work, but that the seventh should be peculiarly devoted to the ser-

vice of God, set apart from the common business of life, and consecrated particularly to *his* worship, and to works of necessity and mercy; if they be also taught to desecrate its hallowed hours by total carelessness of its duties; and if their associations of awe, and stillness, and reverence, and calm, and piety, be exchanged for the infinitely more common ideas of a day of joyous festivity and idleness, maintained unhappily by the unwillingness of parents to give up the luxury of a hot dinner on this day, and the selfish pleasure of treating their offspring after it with fruit and wine, while they amuse themselves with their society. Not that this holy day should be one of gloomy *abstraction;* it should be filled up with pursuits of interest and delight, but they should be such as may be calculated to awaken devotional feeling, and communicate religious instruction, rather than to sow the seeds of evil, and develop erroneous principles, and foster the prejudices of vice, and cloud and contract the mind by false impressions of its sacred character. Not that we would make the worship of God to consist apparently in a season of privation, or that we would connect the idea of approaching God, and of forsaking not his ordinances, with a sacrifice of solid pleasure; not that we would make it "a day for a man to afflict his soul, to bow down his head as a bulrush, and to spread sackcloth and ashes under him, and call this an acceptable day to the Lord;" but on the contrary, one on which, in imitation of our Saviour, we

would "loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, break every yoke, deal out our bread to the hungry," protect the houseless, clothe the naked, heal the sick, succour the destitute, cheer the sorrowing, instruct the ignorant, reclaim the vicious, and correct the wandering: a day on which we "would turn away the feet from doing our own pleasure on this holy day, and call the sabbath a delight, the holy of the Lord, honourable; a day on which we would honour *him*, not doing our own ways, nor finding our own pleasure, nor speaking our own words, but drawing out our soul to the hungry, and satisfying the afflicted soul; that our light may arise in obscurity, and our darkness be as the noon-day, that the Lord may guide us continually, and satisfy our soul in drought; and that we may be like a watered garden, and like a spring of water whose waters fail not." With evil so great and irreparable on the one hand, and promises so large and comprehensive on the other, parents cannot surely fail to be awakened to greater diligence and attention to this important duty.

Our plan will only admit of mentioning the general principle; but we would here just observe, that it is desirable as early as possible, that the Sunday should be marked by attendance on the *public worship* of God; and thus will be formed an early habit of duty and restraint, the influence of which will be very difficultly lost in after life, and which will probably be increasingly operative.

This too should always be made an object of *desire*, and be held out as a *reward*, not compelled as an *unwilling* service. It is astonishing, how important is the principle of enlisting the will and the affections on the side of religious duty; and in this case it will become a *burden* or a *pleasure*, according to the idea which may be impressed on the youthful mind. Suffer not the period of early education to pass by before this is attempted; let the *first* prepossessions of the child be in favour of christian duty, and let not the early prime of life be abandoned to the agency of the destroyer, and afterwards seek to combat his influence. It is far better to prevent than it is to cure disease; it is far easier to preserve the mind from evil, than to eradicate its seeds or arrest their growth.

So also with regard to the domestic worship of God; at a very early age, children should join the circle of family prayer, and lift their infant hands to Him from whom they derive every blessing; thus receiving the impression of the indispensable importance of this duty; a duty to which the first part of the day should be devoted; and with the undeviating performance of which, nothing should be suffered to interfere. Then may parents hope with confidence, that they shall have the happiness of seeing their children preserved from the evil of the world, and made presumptive heirs of heaven, with the peace of God in their hearts; the self-denying duties of religion becoming their prevailing desire; the power of

temptation gradually weakened, while the effort to resist it becomes easier; prayer forming the language of the heart, the expression of its real wants and hopes, desires and fears; and that heart preoccupied with works of piety and benevolence; thus gradually ripening for that eternity, on the confines of which the elder are just lingering, and anticipating the short night of separation from all they hold most dear on earth, to be followed by the unspeakable happiness of re-union around the throne of God, to unite for ever in ascriptions of praise to Him who loved them, and gave himself for them.

We have mentioned works of piety, and charity, and benevolence as being, in a great measure, permitted objects of pursuit on this holy day; we could wish, however, that such objects should be divested, except in particular instances, of the secularity of subscription, in order to mark the decided preference of the *purely spiritual,* to the *temporal wants* of our fellow men. Not that the *latter* may not with propriety be administered to, but the *former* are appropriate to the character of the day, and do not in any way divert the thoughts from the principal duties of the Christian sabbath. And in the present age, when young people are so much employed as collectors and subordinate agents, in carrying on the great works of charity, for many a highly interesting and active society, it is most desirable that they should obtain just views of the highest objects of *the principle;* and also, that they should avoid the

baneful error of resting in these ostentatious works of benevolence as the *means of safety*, rather than as simply flowing from a principle of love to God, and a humble desire of living to his glory.

The subject of *prayer* will now more immediately come before us.

What then is prayer? It is the language of the needy suppliant for the supply of his wants, to *Him* who is infinitely able and willing to communicate; it is the application of a sinful being feeling his necessity, to *Him* who alone can pardon iniquity; it is the voice of the weak, the humble, and the helpless, to *Him* who alone can impart strength and ability to vanquish every enemy, and surmount every difficulty.

Destitute, as is man, of all that is acceptable to God, he can only bring forth the fruits of holiness by obtaining a renewed heart, and by that heart being filled with the love of God, and preserved in close dependence upon him: this is alone to be effected through faith in his goodness, power, mercy, and love; and this faith is the gift of God, as well as the will and the capacity for action, strength to support such action, and fortitude to overcome difficulties, and trials, and temptations. We are poor and destitute, our help is in God; but for all these things he will be inquired of, and prayer is the medium of application. We have need to confess our sins and manifold infirmities, and to plead his promises, his faithfulness, and his unchanging benignity. The mind is weighed down with a consciousness of its ig-

norance and proneness to error, and it comes to God with a lively sense of his perfections, his readiness to hear, his power to help, his willingness to save. All this, however, implies a deep feeling of the extent of our wants; and hence, self-knowledge, arising out of self-examination, is necessary to an acquaintance with our infirmities: and a consequence accruing from this scrutiny is a tenderness of conscience, to guard against those sins which possess the greatest power over us, and to produce earnestness and vigilance in opposing their influence when thus detected. Prayer is also the medium and source of communion with the God and Father of our spirits, and by it the mind is led to contemplate and adore the divine perfections; it feels the purifying influence of this sacred employment, and finds by it, a blessing communicated to every circumstance of life. In the daily trials and vexations which form the sum of our probationary existence, it is a powerful means of resisting sin, and of advancing in holiness; without it the mind is peevish, and fretful, and irritable, because it wants that peace which is consequent upon breathing for a time, the atmosphere of heaven, in communion with God, and holding intercourse with that friend which loveth at all times, and sticketh closer than a brother. And again, while prayer is a part of our obedience to the will of the most High; while we are enjoined to pray without ceasing; and while directions respecting this duty have been graciously vouchsafed to his dis-

ciples by our adorable Redeemer, who has recorded a comprehensive form of prayer for their use and guidance: it is also a privilege which descends in copious showers of blessing; enables us to bear up under the pressure of misfortune, and to preserve placidity of mind. This, then, is a general sketch of the necessity and advantage of prayer, as it is connected with religious instruction, since it proves the medium through which our wants *are* supplied, our blessings *are* received, our comforts are enhanced, our sorrows *are* lessened, our difficulties *are* removed, our sins *are* forgiven, and *we* obtain grace and strength to go on our way rejoicing even in distress, and striving to obtain a better, that is, an heavenly inheritance.

The Christian parent, then, will teach her offspring to pray; but as the infant cannot present petitions of its own framing, cannot be sensible of its wants, or conscious of the adoration it should pay to the Supreme Being; or grateful for blessings received, and mercies supplied; or impressed with the duty of intercession for others, it must be furnished with a few and simple words, embodying, as its understanding and memory are enlarged, these scriptural ideas. But as *soon as possible* it should be impressed with the ideas themselves; it should be taught the omnipresence, power, and knowledge of God; and its dependence upon Him for every daily common mercy; for food and raiment; for health; for every breath it draws; for friends and relatives: it should be

taught its own sinfulness and departure from the ways of this just and holy Being, together with its need of forgiveness for unnumbered transgressions; it should be taught the pure and spiritual worship of God, arising out of this relation, and the adoring gratitude which should spring from its contemplation; it should be instructed to pray for a blessing upon its nearest and dearest relatives; and when it has been enabled *thoroughly to embrace these ideas*, it should be encouraged to clothe them in language of *its own*, that prayer may cease to be a mere effort of memory, recurring automatically, and almost mechanically, at certain regular intervals; nad that it may become *a state of the heart*, the simple and often unexpressed petition, rather than the laboured form. The image of God has been lost by transgression, and the affections have been alienated from Him; hence prayer is an employment to which the heart is naturally averse, and it must therefore be inculcated as an act of duty. Every best blessing of which the feeble, helpless, uninformed and sinful child stands in need, is promised only to those who *ask*, who seek for it. To those who do seek, the Almighty is engaged to be found, and prayer is the important method of asking, and seeking, and waiting for a blessing.

The first step to be advanced in inducing a spirit, and forming a habit of prayer, is to acquaint the child with its situation, and to explain to it the nature of its wants; and this must be accomplished in *ideas*, as well as in *words*, which

are comprehensible to the limited capacity of the pupil; or prayer will be performed without even engaging the attention; without being perceived by the mind; much more, therefore, without awakening the conscience, and interesting the heart. Too much is not to be *at once* attempted: a child cannot directly embrace even the fundamental truths of christian doctrine, many of which are far beyond its comprehension, and which at its early age must become matters of belief. Hence the child's petition should convey an expression of those wants which it is capable of appreciating, so that it may always attach the ideas of need and helplessness on its own part, with those of fulness of blessing, and of willingness to impart it, to the name of that mighty God to whom the petition is addressed. It is quite right that children should be early taught what is revealed to man concerning the creation, the fall of Adam, and the consequent pollution of his family; but this knowledge must be communicated as matter of history, and will not form a fit subject for prayer. A reference to the actions of every day will be sufficient to shew the sinfulness of the little being; and upon this conviction may be grafted the need of forgiveness, and of prayer for *pardon*.

Again, the doctrine of Providence is one which the mind of a child cannot wholly embrace, and its entire reliance for every thought, word, and act, on the will and goodness of God: but its present and temporal wants are sufficiently ob-

vious, and may be rendered available for the production of the ideas of dependence, and of gratitude for safety, and unnumbered blessings. Each month of expanding intelligence will enable it to embrace a more complicated system, always taking care that it should understand the nature of its petition, as well as that it should have some idea of the Being to whom it is addressed; or it will not acquire an adequate and permanent sense of the importance which should be attached to the spirit and temper in which the petition is conveyed.

The *language of Scripture* should be selected as the foundation for prayer, where this is possible (and *where* is it not possible, or what needful petition may not be found in its comprehensive pages ?) that the child may be brought acquainted with this best of books; and that it may also be led to *associate* an idea of the *knowledge* thus obtained with that of the expression of its necessities, and consequently of the foundation of its prayers and of its hopes. Prayer, and the study of the Holy Scriptures, mutually act and re-act upon each other, and reciprocally reproduce their like: thus, none can pray with singleness of heart, simplicity of object, and intensity of desire, but that he is insensibly led to the Bible for guidance, instruction, and strength; while, on the contrary, none can read that Holy volume with the design of benefiting from its pages, without being driven by its representation of the sinfulness of man, of his liability to error, of the

wrath of God, and his hatred to sin; of his justice, mercy, and love; of pardon and access to Him through a Mediator Christ Jesus; and by the affecting details of his life and ministry, his sufferings and death, to a conviction of the necessity for purity of motive and holiness of life and conduct, and for coming to God in prayer for pardon, wisdom, righteousness, and strength; for an interest in his love, and in the atoning sacrifice of Christ; for grace and power to imitate him, and to be increasingly conformed to his image. None can peruse its candid narrative of human frailties, and of the awful influence of temptation, without a fervent desire to be preserved from them; none can witness the dreadful extremities to which sin has hurried its victims, without adoring gratitude to that Infinite Mercy which may have preserved us from such evils, or convinced us of the dangerous course we were pursuing ere it was too late: none can peruse the beautiful prophecies of the extension of the Redeemer's kingdom, without praying for his entire reign, especially in their own hearts; none can read their complete dependence upon His providence, without seeking a renewal of *His* daily mercies; and none can enter into its glowing description of a future state of bliss, without longing to reach that heavenly home, without desiring after conformity to the will of God, in order to be rendered meet for its pure and happy society! Thus, then, the mind should be imbued with the spirit of the Bible; its truths will become the

subject of prayer; the practical application of its doctrines will be made the object of petition; while it will be considered as *the unerring guide*, to acquaint man with the *rectitude or obliquity* of his actions and thoughts, and feelings and motives.

While, however, the language of Scripture will form a basis for prayer, it will often happen that this will be simplified by maternal solicitude, in order to render the idea more readily attainable to the grasp of the infant mind. By degrees, the nature of prayer, of the Great Being addressed, and the necessity for seriousness and solemnity in approaching *his* throne, should be impressed upon the mind, and enforced by that earnestness of manner, with which alone devotional subjects should be treated; by a separation of the thoughts from common objects, to this *one first object* of pursuit; by an abstraction of the mind from inferior engagements to this one of paramount interest and importance; by an absorption of the feelings and passions and affections from this world's vain pageant, and their concentration upon eternity. Not that we would encourage a mystic reverence for the mere act of prayer, or foster an enthusiastic fervor of animal spirits; but that we would develop a deeply felt attention to the *spirit* of prayer, and convey the mind into the presence of its God and Saviour, and induce those feelings which *must* originate from this near converse with Him in whom we live, and move, and have our being. All this is probably not to be accom-

plished by the parent in *every*, nor indeed in the *majority* of instances; but much may certainly be done; and if she cannot command success, she *may* deserve it, so far at least as it is promised to diligence and perseverance in the performance of duty.

Prayer may likewise be made the means of communicating knowledge to the child. Thus, the nature of the blessing sought after, as well as the necessity which gives it value; and its direct and remote influence upon principle and practice, upon the feelings of the heart, the conduct of the life, the expression of the lips,—aye more, the form of the countenance, should be explained, so as to enlist the understanding in the work; and in proportion as this is informed, to encourage it to invest its own thoughts in its own words.

But although this plan will be steadily kept in view by the parent, she will feel how very slow must be the gradation by which it can be accomplished; she will feel that every step in advance will require time, and that any *point* gained will be scarcely perceptible at the moment. Yet she will not be discouraged: she will recollect that the almost inconceivable rapidity of this earth's diurnal revolution upon its axis, is not perceptible to its inhabitants; and she will not vainly expect that her very minute progress will be attended by more cognisable phenomena; or that the still small voice of the Spirit of God which moveth in secret, must be rendered apparent in every stage

of its influence, at the bidding of puny mortality, or from the wish of short-sighted affection. During this long period of steady, though concealed progress, the constant *duty* and *habit* of prayer are to be preserved inviolate: the infant's morning and evening sacrifice must be offered, and a *form will be required,* at first most simple, containing an acknowledgment of the presence of the deity, a confession of sinfulness, prayer for pardon, and thanksgiving for renewed mercies; and this may be gradually enlarged according to the years and capacity of the child. It will however be most desirable to inculcate the early use of the Lord's prayer, as an addition to this more simple form; for although the child may not be able to embrace exactly the beauty and comprehensiveness of its petitions; and although these may not in consequence so thoroughly enlist the understanding and the heart in their train, yet they will form a basis for prayer in after life; they will associate the earliest recollections of devotional act and feeling with these perpetually recurring petitions, the memory of which, all the vanities of time, all the tempests of vice, all the forgetfulness of indifference, will not be able to obliterate: it will be found after many days, and will return with the force and energy of inspiration upon the heart, in some hour of trouble and distress, when it will lift *that heart* to God, and perhaps may be made the means of producing a permanent seeking after *Him.*

Although the plan of teaching a child to pray in its own words, be most desirable, yet the utility of a form must not be underrated; for without this aid, the duty would often be altogether neglected; and it is better that it should be coldly and languidly performed than entirely omitted. The only valid objection to a form is, that it does not admit of *variety;* but where the wants, and hopes, and fears, are so nearly similar, prayer must in fact acquire a sameness, which will almost lead it into identity with a form. The latter then is most useful, and to it may be readily added, any petition suited to the immediate object of necessity. It is certainly a mistaken idea, that the energy of the mind *cannot* be called forth by a frequently recurring petition: during those periods when the mind is in a cold and listless state, its prayers *will be formal,* though not clothed in a prescribed arrangement of words; and when the spirit of prayer rests upon the heart, the fervour of devotion will be communicated to the most frequently recited form. Witness the effect of the beautiful liturgy of the church of England; how often is it passed over by the careless, without one emotion of prayer; but to the sincere and humble Christian, how full is it of all that he requires,—how constantly does he discover in its petitions fresh beauty and impressiveness, its increasing power over his heart, its augmented influence in leading him to the Fountain of life.

But since *no means* of interesting the child should be overlooked, it may be accustomed to

diversify the words in which its petitions are presented, and thus may it be taught to lift its little tongue in feeble accents of its own, to Him who called it into being, and who can alone redeem it. Its daily wants, and hourly mercies, and perpetual supply of blessing, may be explained and detailed; it may be furnished with a scheme of prayer, giving a certain number of sentiments under different heads, which it should be gradually led to embody in their appropriate language; to simplify, and vary the mode of their expression. And yet it will be seen how nearly this borders on a written address; how nearly the same results will be obtained by the employment of a form, and by teaching the child to analyse its contents. And this is precisely true: it is the very point to which we would arrive; it is a reduction of the proposition to the very conclusion we have been aiming at, viz. that this important duty may be accomplished by an analytic, as well as a synthetic method, and that in an object of such primary importance, neither should be forgotten, but both employed. In either case, the language should be simple and concise, as well as short; for to aim at a sustained exertion, will be to render prayer a wearisome duty, during the performance of which, the attention will flag, the thoughts wander, the affections be diverted, and *positively* engaged in counteracting the spirit of humble dependence and simplicity, without which prayer will be deprived of its spiritual influence.

In both instances, whether a form be or be not employed, the nature of each petition should be given; the several parts of prayer, with their mutual connexion and relation, should be pointed out with simplicity and perspicuity, as well as the *great Being* to whom they are addressed, and in whose name they should be pleaded, in order that the little suppliant may form an exact and *rational* idea of the object and the design of its worship. Prayer is *no charm*, the influence and operation of which would depend greatly upon an *entire ignorance of its nature;* for its beneficial agency can only be hoped for, in proportion as it is understood and felt: it possesses *nothing* in common with the senseless juggle of oracular communications; or with the repetition of prayers in an unknown tongue; or with the heartless devotion of the cloistered and arithmetical devotee, whose merit rests upon the number of his repetitions; or with the unmeaning words of the hypocrite, and the formalist, who draw nigh unto God with their lips, while their heart is far from *him:* but it is the simple expression of child-like humble desire, to the all-bountiful Parent of good, the submission of the understanding to *his* will, and the engagement of the heart in his service.

Neither is prayer an effort of memory, a barren exercise of the intellectual faculties; but the devotion of the spiritual immaterial principle to its God and Saviour, manifested through the medium of the intelligent function, subjected to its influ-

ence; an agency from which the latter is naturally averse, even the influence of love to God. For although the parent cannot by her utmost efforts, give rise to that active, fervent piety, which springs alone from devotedness of the "body, soul, and spirit," to God, and which is the fruit of the genuine influence of the Holy Spirit; yet she will infuse that knowledge, which capacitates the mind for the reception of divine truth, and prepares it for that life-giving operation, which will preserve it from the cruel reflection hereafter, that "the harvest is passed, the summer is ended, and we are not saved:" and which shall exchange this fearful truth for the realisation of that promise, that even this heart of stone shall be softened, and that "instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In all this process, the child knowing his personal relation to the great Being to whom his petitions are presented, will be taught to adore *Him*, to obey *his* commands, and to dedicate itself and its talents to *his will*. It cannot live in daily intercourse with a God of infinite knowledge, purity, and holiness, who sees the inmost recesses of the heart; it cannot approach the sacred majesty of heaven with a sense of *his* power, and of its own feebleness; of *his* knowledge, and its own ignorance; of *his* goodness, and its own unworthiness; of *his* justice, and its

own sinfulness; of *his* mercy, and its need of pardon: it cannot daily pray, that God would "search and know its heart and its thoughts, and see if there be any wicked way in it, and lead it in the way everlasting;" it cannot thus contemplate its own destitution, and the fulness that is in Christ Jesus, and not be led to think on its state, to consider its ways, and to seek after the paths of truth.

The child will also learn the nature and extent of its wants, and the necessity for seeking their supply; it will learn that exertion is indispensable to obtain this boon; the whole tenor of Scripture, and the very words of our adorable Lord, teach us that men ought always to pray "and not to faint;" that they should wait with importunity at a throne of grace; for if this continual waiting operate in overcoming the reluctance of this world's friendship, how much more shall *He* who waiteth to be gracious, give good gifts to those who ask him! Farther, the exercise of prayer, will serve to impress upon the child, a sense of its own helplessness, and its need of strength; its sinfulness and need of pardon; its hourly imperfections, and disposition to wander from the living God, and turn aside to crooked paths; and the necessity of asking for divine grace and imparted power, to enable it to preserve the right way, the way which leadeth unto peace.

Arising out of this conviction of guilt, and of the hope of pardon through the atoning sacrifice

of Christ, to those who truly repent them of their sins, who humble themselves before God, and seek his face as reconciled to them in the person of his Son, will be a basis for *confession*, another most important constituent of prayer. Confession should not only be *general*, but *particular;* it should consist, not only in an universal acknowledgment of having forgotten God in innumerable instances, of having wandered from his ways, omitted to obey his commandments, acted contrary to his will, indulged rebellious thoughts against his divine Majesty, and entertained feelings most hostile to the reign of his authority in the heart; but it should be founded on the *knowledge of sin:* hence if anger, or passion, or disobedience, or falsehood, or pride, or ingratitude, or injustice, shall have marked the conduct of the day, these will form particular objects of confession; and thus the young will be taught the importance of prayer for the pardon of *every* fault; of the purifying influence of the Spirit, to cleanse them even from secret obliquities; and they will feel, what they never felt before, the real heinousness of sin, its entire deformity, and the magnitude of its power over the heart; they will really feel that it is only in the multitude of the tender mercies of the Most High, that these transgressions can be blotted out; they will acknowledge that it is "against thee, thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest;"

they will learn, that the "sacrifices of God are a broken spirit," and that the Majesty of heaven will not despise "a broken and a contrite heart;" and they will be taught the infinite importance of sincerity, before that Lord who "will not hear" him that "regardeth iniquity in his heart."

Gratitude and thanksgiving, another branch of prayer, may be readily grounded on the unnumbered mercies daily received from God: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness, and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Thus does the royal Psalmist lead to the contemplation of abundant sources of praise in the common mercies of life; for although the forgiveness of sins stands first and prominent in the mind of every redeemed sinner, yet the blessings of Providence, recovery from sickness, the preservation of health, and the tender mercies with which every step of our progress is surrounded, form so many sources of gratitude, which *we* are too disposed to overlook, and to forget, for the very reason which constitutes their chief value, even their invariable succession. How admirably are the goodness, and mercy, and loving kindness of our Lord, shewn in the preservation of the laws which govern our being, and regulate the order of the universe. Were these laws removed, the whole creation

would fall into disorder; the absence of light, the contamination of the air we breathe, whose perpetual renewal is so beautifully provided for; aye, even any material difference in the atmospherical pressure would be sufficient to destroy our comfort; and yet, we reap the blessings of the sun, we inhale the invigorating breeze; and the actions of our bodies are sustained by the pressure of that medium in which we live; and we never lift an aspiration of praise to Him who alone maintans these unchanging comforts. Thus then may the child be made to comprehend the several parts of prayer, and the nature of the supplications it presents.

Though prayer be not an effort of memory simply, it will nevertheless be seen, how important is the agency and assistance of that faculty, in the performance of this duty. Thus for instance, the child may be exercised in obtaining a knowledge of those parts of scripture, which particularly relate to the objects of prayer, and then introducing into its petitions by degrees, those texts, or words founded upon them.

But again, while a deep sense of the sinfulness of our nature, of the deserved wrath of God, of his hatred of all sin, of our worthlessness, and inability to do any thing of ourselves, which can be pleasing to him, who is of purer eyes than to behold iniquity, and who chargeth his angels with comparative folly, should be constantly kept in vew: and while they will form the only basis for humbleness of mind, for that

simplicity of design, and fear of God, under the influence of which we can alone walk *safely* or happily; yet this must not form the *exclusive* nor even the principal subject of christian instruction; but the love of God the Father, who willeth not the death of a sinner, but rather that he should turn unto him and live; "Turn ye, turn ye, why will ye die, O house of Israel;" his mercy displayed in the gift of his only begotten Son to die for our sins; his accomplished sacrifice; his earnest invitation to sinners; his promise of the Holy Spirit, to convince the world of sin, of righteousness, and of judgment, and to lead us into all truth; the incarnation, sufferings, and death of Christ; salvation by faith in this Redeemer; and the attributes of Jehovah as harmoniously combined in the redemption of fallen man; these are topics of the highest interest and attraction, and will not fail to become leading points of every well ordered system of religious instruction. By a view of its sinfulness and depravity *alone*, or even *almost exclusively*, the mind may be terrified, the conscience affrighted, and exertion paralysed; since it will not fly for refuge to the hope set before it in the gospel; but the heart which has resisted all these penetrating appeals, will often yield to a display of the love, and mercy, and goodness, and long-suffering, and daily blessing of God, notwithstanding continued forgetfulness of his commands. The stubborn will, which refuses to bow to the authority of its king, and confess his bro-

ken laws, will often yield to the mild influence of the friend of sinners; and that heart over which the terrors of the law have ceased to exert their power will be melted by the tenderness and compassion and love of the incarnate Saviour; the proud and selfish, will bend before the perfections of the divinity, and will exclaim, Woe is me for I am undone, I am a sinful man, O Lord!

In conclusion, we have only to remark further, that in acknowledging the daily providence of God, this divine agency should be observed, as well in circumstances which appear to us adverse and untoward, as in those which contribute to our immediate comfort; for we are placed in a state of trial and probation; and if the days of prosperity alone shine upon us, we shall forget God, cease our dependence upon him, and wander from his fold. The night of sorrow, the pang of adversity, the infliction of disease, the loss of comfort, even the common perplexities of life, are necessary to wean us from too great attachment to this world and its snares; to try our love to God and obedience to him; to perfect that which concerneth us; and to lead us to the only source of perfect happiness. Adversity is the greatest boon to fallen man, the only source of that knowledge which teaches him to value his privileges and his blessings: and the immediate connexion of these privations, with the directing hand of our heavenly Parent, should be constantly kept in view. Prayer for the removal of these sorrows, or for the communication of tem-

poral blessings, should be always *conditional.* "Thy will be done," must ever be the frame of mind in which we approach God; and the removal of temporal calamity, or conferring temporal blessings must be solicited in *submission to his will,* that comprehensive devotion of all we have, and are, and hold most dear, to his all-wise direction and government; but the solicitation for spiritual blessings may be unbounded, "Ask and ye shall have;" these should be the principal objects of pursuit; and *He* giveth liberally, and not only communicates these blessings, but also *the desire* to obtain them.

WELLCOME LIBRARY INSTITUTE

END OF VOL. I.

LONDON:
IBBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.